The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH [illegible]AVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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The Anti-Slavery Bugle.

THE RIGHTS OF MARRIED WOMEN, &c.

[Senator PARISH, of the Huron and Erie district, has introduced a bill in the Senate to define the rights of married women in relation to holding property &c. As the matter is one which interests a large class of readers of both sexes, we clip as follows from the official reports.]

Mr. Jones moved to strike out all after the enacting clause.

Mr. Parish explained the objects of the bill—1st. It exempts the property belonging to a woman before marriage from the control or debts of her husband upon her assuming the marital relation, and continues it in her right. 2d. It also secures property belonging to a woman already married, the rents, profits &c., of it to them, the same as if they were single excepting in so far as the property may already have become liable for the husband's debts; and it releases the husband from liability for the debts of the wife, whether contracted before or after marriage.

Sec. 3. Allows married women to take by inheritance, devise, &c., and to sell, &c., any property, the same as an unmarried woman, and it shall be free from her husband's authority; *provided*, that if she permits her husband to use her property in business, said property shall be liable for his debts contracted in said business.

Sec. 4. Enables married women to make contracts, to sue and be sued, plead, &c., as if they were single, except as to their husbands. No such proceedings to abate by marriage.

Sec. 5. Allows women during coverture right to their time and to profits of their labor, earnings, &c.; *provided*, husband and wife shall be jointly and severally bound for the support, &c., of their own children, and for their own mutual support while the marital relation exists.

Sec. 6 Enables a woman who was executrix, &c., before marriage, to act in that capacity afterwards, and makes married women elegible to such positions.

Sec. 7 Contracts between persons in contemplation of marriage, to remain in force after marriage.

Mr. Parish expatiated upon the evils of the existing laws in relation to women, and advocating resolution in the premises. He was in favor of securing to women the fullest legal rights compatible with their natural rights. He said the first three sections of the bill are almost verbatim the law now on the statute books of *New York*. He did not claim that the measure is altogether a new thing, although it is new here. He submitted that an equalization of the rights of men and women would contribute to the welfare of society. Among other reforms he thought it would be apt to effect, would be a reduction of divorce cases, and he was opposed to laws which require women to go out of legal existence upon entering the marriage condition.

Mr. Cox was not satisfied with the arguments of the gentlemen for his bill. He recognised progress in society, but did not regard the making the direction of the interests of husbands and wives more and more several, in the right line of progress. He regarded it wise legislation to protect and make more sacred the family relation. The bill before the committee would not do this as it makes distinctions and interests which should be united. The true policy is to protect the personal independence of the wife, but make the interests of husbands and wives joint, and closely united as possible.

Mr. Jones thought that the existing statute meets the necessities of the case, if men and their wives would live together as they should do. He thought infidelity increased in proportion to the legislation which makes seperate the interests of husband and wife, is a contravention of a law of the author of our being. It is declaring that man and his wife are no longer one flesh, but twain. He did not like the partnership interest, alluded to by the gentleman from Trumbull. Instead of making a union such as is contemplated by marriage, but a mere partnership contract.

Mr. Parish thought the progress contemplated by the bill would not affect the sanctity of the marriage relation, but would produce happy results. He thought it just to relieve the wife from the restraint to which she is now subjected, and would promote the objects of marriage.

Mr. Monroe objected to the bill because he did not believe in the philosophy which underlies legislation to protect the rights of married women. The happiness of the family will be best promoted, the nearer you can come to perfect unity. Hence he was opposed to legislation that tends to make husband and wife separate powers. Just in proportion as unity is promoted you increase the family and social happiness. He deemed it indispensable to the happiness of a couple that one or the other should go as nearly out of legal existence as possible, and could not discover the evils resulting from it which his *friend* from Erie seemed to deprecate. He thought the worst off family in the world, is the family without a head, and the neutral tendency of bills like this is apt to destroy that headship in the family, and promote discord.

Mr. Key would not support the bill of the Senator from Erie, but he was fully of the opinion that there should be further legislation in Ohio for the protection of the property and earnings of married women. Separate property and the right to receive their own earnings would afford greater security against bad treatment. The slow progress of legislative reform on this subject was attributable to the fact that General Assemblies were composed chiefly of married men, and it was apparent that the great body of this class of citizens were determined not only to possess wives, but also to appropriate to themselves everything which their wives possess.

Mr. Cuppy concurred with Mr. Key.

The motion to strike out all after the enacting clause was carried.

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COLORED PEOPLE'S RIGHTS.—The Conductor of a Street Railroad Car, in Cincinnati, has been fined ten dollars for ejecting a colored passenger from the car.

From the Cincinnati Daily Gazette.

AN APPEAL TO CHRISTIANS THROUGHOUT THE WORLD.

The following appeal, written by Francis Ellen Watkins, a young colored girl, has been handed us for publication.

In consequence of a law passed by the Legislature of Arkansas, compelling the free colored people either to leave the State or to be enslaved, we, a number of exiles driven out by this inhuman statute who reached Ohio on the 4th of January, 1860, feeling a deep sense of the wrong done us, make this Appeal to the Christian world.

We appeal to you, as children of a common Father, and believers in a crucified Redeemer. To-day we are exiles, driven from the homes of our childhood, the scenes of our youth, and the burial places of our friends. We are exiles, not that our hands have been stained with guilt, or our lives accused of crime. Our fault, in a land of Bibles and Churches, of baptisms and prayers, is, that in our veins flows the blood of an outcast race; a race oppressed by power, and proscribed by prejudice: a race cradled in wrong, and nurtured in oppression.

In the very depth of the winter, we have left a genial climate of sunny skies, to be homeless strangers in the regions of the icy North. Some of the exiles have left children, who were very dear; but to stay with them, was to involve ourselves in a life-time of slavery. Some left dear companions; they were enslaved, and we had no other alternative than slavery or exile. We were weak; our oppressors were strong. We were a feeble, scattered, people; they, being powerful, placed before us slavery or banishment. We chose the latter. Poverty, trials, and all the cares incident to a life of freedom, are better, far better than slavery.

From this terrible injustice, we appeal to the moral sentiments of the world. We turn to the free North, but even here oppression tracks our steps. Indiana shuts her doors upon us. Illinois denies us admission to her prairie homes. Oregon refuses us an abiding place for the soles of our weary feet. And even Minnesota has our exclusion under consideration. In Ohio we found kind hearts; hospitality opened her doors; generous hands reached out a warm and hearty welcome. For this, may the God of the fatherless ever defend and bless them.

And now, Christians, we appeal to you, as heirs of the same heritage, and children of the same Father, to protest against this gross and inhuman outrage, which has been committed beneath the wing of the American Eagle, and in the shadow of the American Church. We ask you by the love, the pity and the mercy in the religon of Jesus Christ, that you will raise your voices and protest against this sin.

Editors of newspapers, formers of public opinion, conductors of intelligence and thought; we entreat you to insert this appeal in your papers and unite your voices agaist this outrage which disgraces our land, and holds it up to shame before the nations of the earth. We entreat you to move a wave of influence, which will widen and spread through all the earth; and roll back and wash away this stain.

Christian mothers, by our plundered cradles and child bereft hearts, we appeal to you, and ask your protest.

Christian fathers, by all the sacred associations that cluster around the name, father, we appeal to you, to swell the tide of indignation, against our shameful wrongs.

We appeal to the church of Christ among all nations, kindreds, tongues, and people to *protest* against the inhumanity that has driven us from our homes and our kindred.

Members of all political parties, we ask *your* protest, in the name of a common humanity, against this cruel act of despotism.

Christian Ministers, we appeal to you, in the name of Him, who came 'to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captive; and the opening of the prison to them that are bound,' to lay before *your* congregations, the injustice done us; and the wickedness of a system that tramples on the feeble, and crushes out the rights of the helpless.

And we appeal to the God of the fatherless, and the Judge of the widow, that He will remember His word, 'Inasmuch as ye have done it to one of the least of these, ye have done it unto me;' that he will move the hearts of His children everywhere to unite their testimony against this unequalled iniquity that writes 'property' on man; that chattelizes the immortal mind; and makes merchandise of the deathless soul. We appeal to Him who does not permit a sparrow to fall to the ground unnoticed, to plead the cause of the poor and needy, and set him at rest from him that puffeth at him.

E. A. WEST,	Redfork,	Desha co.,	Ark.
A. E. WEST,	do	do	do
ELIZABETH T. WEST,		do	do
AGNES WEST,		do	do
LANDY WAGGONER,		do	do
RACHEL LOVE,	Napoleon,		do
WM. H. NEWCOMB,		do	do
HENRY MCGRATH,		do	do
POLLY TAYLOR,	Little Rock,		do
CAROLINE PARKER,		do	do
JANE THOMSON,		do	do
NELLY GRINTON,		do	do

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THE GUILFORD MEETING.—Henry C. Wright made a speech the other night to a large audience at Guilford, in this county; of course, on the subject of slavery, but we have not been furnished with a synopsis of his remarks. A few of the advocates of slave driving endeavored to raise a rumpus during the progress of the meeting, but they were promptly quieted. They were a fierce set, that gang of rowdies. One of them remarked to the meeting—we have forgotten his name—that if the South required the sacrifice, he would give himself up to them as a slave for life. Arrangements should be made immediately to blacken him up and send him off. He may get out of the notion.—*Buckeye State.*

POWER OF THE U. S. GOVERNMENT TO PREVENT INSURRECTION.

[The following positions were taken by Senator Douglas in a recent speech in the United States Senate.]

Mr. Douglas said that on the 25th of November the Governor of Virginia sent a communication to the President of the United States, apprising him that there was a plan on foot to rescue John Brown, and notifying him, so that he might take steps to preserve the peace between the States. The President replied that he was at a loss to find any provision in the Constitution or the laws of the United States to authorise him to take any steps for such a purpose—that is, to preserve the peace of the States within the Union. This announcement produced a profound impression on the public mind, especially in Slaveholding States. He should not stop to inquire whether it was the meaning of the President to declare that the existing laws conferred no authority to authorise Federal interposition to protect the States from invasion.—He wanted to ask the judgment of the Senate and the House on the question whether it is not in the power of Congress, and the duty of Congress, under the Constitution, to enact all laws which are necessary for the protection of each and every State against invasion, either from foreign powers or by any portion of the United States? The denial of such a power in the Federal Government has induced the inquiry among conservative men who are loyal to the Constitution, as to what means they have for protection against external violence. It must be conceded that no community is safe, no State can enjoy peace, without security against external violence. Every State and nation outside this Republic are supposed to maintain armies and navies for this precise purpose, and the only legitimate purpose for which they are maintained in time of peace. The States of this Union would possess this power of protection, were it not for the restraint imposed by the Federal Constitution. When that Constitution was made, the States in their sovereignty gave to the Federal Government the power to raise and support armies and navies. They voluntarily surrendered the means of protection, and consented to a prohibition upon themselves to keep troops or vessels of war in time of peace. The question recurs whether the States of this Union are to remain in that helpless condition, with their hands tied and stripped of the means of repelling assaults without any guarantee from the Federal Government to protect them against violence. If the people of this country are to settle down into the conviction, that there is no power in [illegible] to protect them, they will demand that their cords be severed, and their weapons restored to their hands with which they may defend themselves.—This inquiry involves the perpetuity of the Union. The means of repelling assault and providing against invasion, must exist as a condition of safety and existence of the States. He hoped to be able to demonstrate that there is no wrong in this Union for which the Constitution does not provide a remedy, and the Union does not fail to furnish a remedy for any wrong which can be perpetrated within the Union, if the Federal Government performs its whole duty. He thought it clear that the power is conferred on Congress, first, to provide for repelling invasion from foreign countries; and, second, to protect each State of this Union against invasion from any other State or Territory or place within the jurisdiction of the United States. He wished to call attention to the power conferred on Congress to protect all the States and Territories, including every inch of ground within our limits, against foreign invasion. The eighth section, article first, of the Constitution, provides that Congress shall have the power to declare war and regulate the land and naval forces of the country, and to repel invasion; and Congress shall have the power of using the whole military force of the country for the purposes thus specified under the Constitution. In the second place, they shall suppress insurrection; but, the insurrection there referred to was insurrection against the United States, insurrection against the States being provided for in a subsequent section. The invasion spoken of was invasion of the United States. They had power to repel invasion, no matter where the enemy should land, if anywhere within the jurisdiction of the United States. The framers of the Constitution then proceeded to make guarantees for the protection of the several States. The fourth section, fourth article of the Constitution, says the United States shall guarantee to all the several States of this Union a republican form of government, and shall protect each of them against invasion, on application, by the Legislature or the Executive, against domestic violence. Mr. Douglas would submit the question whether it was not clear from the very language of the Constitution that that clause was inserted for the purpose of making it the duty of the Federal Government to protect each of the States from invasion by any other State, or Territory, or place within the jurisdiction of the United States. For what other purpose could it have been inserted?—The duty of protection against foreign invasion had already been provided for, and this clause was a guarantee from the United States to each State for the protection of each State against any other State. If any farther authority is needed to show that this is the true construction of the Constitution, it may be found in the old Federalist, the forty-third number of which was written by Mr. Madison. Mr. Madison was considering the clause which makes it the duty of the United States to protect each State from invasion, and he said that protection against invasion is due every society from the parts composing it. The latitude of expression here used seems to secure each State certainly against open hostility and against ambitious or vindictive enterprises of its more powerful neighbors. History of both ancient and modern Confederacies proves this, and the weaker members of the Union ought not to be insensible to this policy. This was written after the Constitution was made, and with a view to secure its ratification. Hence the people of the States knew this clause was intended to bear the construction which he (*Mr. Douglas*) now put upon it. Then if it be made the imperative duty of the Federal Govern[illegible]y an express provision of the Constitution, to p[illegible]t each state against invasion or violence fro[illegible]er States, it follows that it is the duty of Co[illegible] to pass laws to render that guarantee eff[illegible]l. While Congress, in the early history of the [illegible]ernment, did provide legislation, supposed to [illegible]mple, to protect the United States against inva[illegible] from foreign countries and Indian tribes, they [illegible]ve failed up to this time to make any law to [illegible]t the States from invasion from within the limi[illegible]f the Union. He presumed the reason for this [illegible] that Congress never deemed such legislation [illegible]uld ever become necessary for the protection [illegible] one State against her sister States; and who, [illegible]ll the Harper's Ferry affair, ever conceived [illegible]t the American States could be so forgetful of [illegible] duty to themselves and to the country, and [illegible]he Constitution, as to plan an invasion of any [illegible]r State with a view of stirring up a servile ins[illegible]ion, murder, treason, and every other cri[illegible]at disgraces humanity. Though no blame can [illegible]efore be attached to our predecessors, yet, sin[illegible] experience of last year, we cannot stand jus[illegible] in withholding any longer to perform this sac[illegible] duty. The question remaining, then, is to kno[illegible]at legislation is necessary to render this gua[illegible]e of the Constitution effectual. He presum[illegible] there would be very little difference of opinion [illegible] it will be necessary to place the whole mil[illegible] power of the Government at the disposal of [illegible]President, with proper restrictions, to suppre[illegible]ch invasion. But this is not sufficient—suc[illegible]islation would not be a full compliance with [illegible] guarantee of the Constitution. The framer[illegible] that instrument meant more; for, mark the [illegible]age when it refers to the United States it [illegible]ngress shall have power to repel invasion. But [illegible] they come to make this guarantee to the Sta[illegible]e language is changed, and it says the Uni[illegible] States shall protect each of the States aga[illegible]invasion. In the one instance, it is the du[illegible] Congress to repel. In the other, they gua[illegible] to protect. In other words, the United Sta[illegible] not permitted to wait till an invading fo[illegible] been organized, and on the march. They mu[illegible] laws to insure protection and domestic tra[illegible]y to each State and Territory against inva[illegible] hostility from the other States or Territo[illegible]he Union. Then it is not only necessary to [illegible] military power when the actual case ari[illegible]t to authorise the judicial department to [illegible]s all conspiracies and combinations in the [illegible]l States, with the intent to molest or distur[illegible]overnment, citizens, property or institutio[illegible]ou must punish the conspiracy, with the in[illegible] do the act, and then it will be suppressed [illegible] is no principle more clear to the legal profession, that whenever it is proper to declare an act a crime, it is proper to punish a combination with the intent to commit the act.—If you find an act to punish a man for counterfeiting the coin of the United States, you will also find a section punishing a man for having it in his possession, and also for having the tools with which to make it. If the act of invasion is criminal, the conspiracy to invade should also be made criminal. If it be unlawful to invade a State and run off fugitive slaves, why not make it unlawful to form conspiracies to do it? He referred to a man lately hung, who had boasted in a public lecture that he had run off horses from the State of Missouri, and pointed to a stable in Cleveland, Ohio, filled with the horses. He thought Congress competent to pass a law to punish conspirators with the intent to run off any sort of property—negroes or horses—and confine them in prisons in the State where the conspiracy was. He would carry this principle out, and make a law to punish conspiracies to carry Territorial elections, whether they were under the garb of Emigrant Aid Societies from New England or Blue Lodges in Missouri.

He contended that this provision of the Constitution means more than repelling invasion, but that the domestic peace and tranquility of the State should be secured against violence, for there can be no safety, peace, or prosperity, in any community not secure from violence. The question has been raised in England, whether they should pass laws against conspiracies against the life of a French prince. He would not argue that question, but should argue by the Constitution, under which we are governed, and contend that it should be so construed as to punish invasion and conspiracies to invade. He thought this could be done by authorising the United States Courts to take jurisdiction of the offenses and impose a proper penalty. It cannot be said that the time has not arrived for such legislation, or that the Harper's Ferry outrage will not be repeated. It is only necessary to ascertain whether the causes which produced this outrage are in active operation, to determine whether there is any ground for apprehension that the invasion will be repeated. What are these causes? He had no hesitation in expressing his firm and deliberate conviction that the Harper's Ferry crime was the natural and logical and inevitable result of the teachings of the Republican party, as explained and enforced in their platform, their partisan presses, their pamphlets, and books, and the speeches of their leaders in and out of Congress.

He said he did not make the statement for the purpose of crimination or for party effect. He desired to call attention to the doctrines which the Republican party are in the habit of enforcing, to see if they did not lead directly to those consequences on the part of those deluded persons, who think what is said is in real earnest, and ought to be carried out. The great principle which underlies the Republican party is a violent and eternal warfare upon the institution of American Slavery, with a view to its ultimate extinction throughout the land. A sectional war to be waged until the cotton fields of the South shall be cultivated by free labor, or wheat and rye fields of Massachusetts shall be cultivated by slave labor. In furtherance of this article of their creed, you find their political organizations not only sectional, but whose vitality depends upon exciting northern prejudice, ambition and passion against Southern institutions and Southern people. He had some experience in fighting this element, and he found the source of their power to consist in thus exciting the prejudices and passions of one section against another. They not only endeavor to excite the North against the South, but they irritated the South to assail and traduce the North. Abuse by violent Southern men against Northern Statesmen is essential to the triumph of the Republican party. Hence the course of argument which has to be met invites Southern men to assail us that they, the Republicans, may justify their assaults on the South under the plea of self-defense.

In order to show that he did not misinterpret, he read an extract from Senator Seward's speech at Rochester, in regard to the "Irrepressible Conflict." This, he said, was the theory of the Republican party, that there is a conflict between the different institutions of the States—not of the same State but of the Free States and the Slave States. Their argument is, that two systems of States cannot permanently exist in the same Union without sectional warfare must continue to rage, with increasing fury, till the Free States shall surrender or the Slave States be subdued. Hence, while they appeal to the passions of one section, their object is to alarm the people of the other section, and drive them to madness, in the hope that they will invade their Northern rights, as an excuse to carry on aggression on Southern rights. He appealed to the candor of Senators whether this was not a fair exposition of the tendencies of the doctrines proclaimed by the Republican party. The creed of that party, he said, is founded on the theory that because Slavery is not desirable in their States, it is not desirable anywhere; and because Free Labor is a good thing with us, it is a good thing everywhere. In other words, that party rests on the theory that there must be uniformity in the domestic institutions and internal policy of the several States of this Union. Here, in his opinion, is the fundamental error on which the system rests. While in Illinois, he denied, and now repeated it, that uniformity in the domestic institutions of the different States was either possible or desirable. On that issue he conducted the canvass at home, and he wished to ask the Senate if such was the doctrine of the framers of the Constitution? He wished the country to bear in mind that, when the Constitution was adopted, there were twelve Slave States and one Free State; and, suppose this doctrine of uniformity on the Slavery question had prevailed, would Freedom have triumphed over Slavery? On the contrary, if the test had been made, and this doctrine then proclaimed, would it not have resulted in the Constitution fastening Slavery on every inch of American soil, North as well as South? Was it fair for the friends of free institutions in those days to claim that the Federal Government must not touch the institution, but wait until they get a majority, and then wield that majority to abolish the institution in those other States? If uniformity was desirable, it might have been obtained by blotting out State Governments, and by having State legislations conferred on Congress and power over the municipal and domestic concerns of the people in the States, as well as over the questions affecting the whole Union. But the framers of that instrument knew, as well as we know, that in a country as large as this is there is a great variety of climate, soil, and production, and there must be a diversity of institutions and domestic regulations adapted to the wants of each locality. They knew that our liberty depended on the right of the people of each State to establish their own laws and institutions, and control them at pleasure. The Constitution, therefore, was based on a dissimilarity of domestic institutions and domestic polity. The Constitution was founded on the idea that each State had peculiar wants, which required peculiar legislation distinct from every other State. Hence, said Mr. Douglas, I assert that this doctrine of uniformity is repugnant to the Constitution, and revolutionary in its character, and leading directly to despotism. Uniformity in local affairs in any country, to any great extent, is despotism always. Show me Centralism, prescribing uniformity, and I will show you a despotism as odious and insufferable as that of Austria or Naples. Dissimilarity, therefore, is the principle on which the Union rests. Give us such a law as the Constitution contemplates and authorises and I will show the Senator from New York that there is a Constitutional mode of repressing even the "irrepressible conflict."—He would open the prison doors and tell these conspirators to select their cells, where they are to drag out a miserable life as a punishment for crimes against the peace of society. Can any man say there is no danger of the recurrence of the outrage at Harper's Ferry? Is not the Republican party strong, vigorous, defiant, and successful? Do they not hold and proclaim the same creed they did before this invasion? It is true that most of them disavow the acts of John Brown. I am glad they do that. I am rejoiced they have gone thus far; but I must be permitted to say it is not enough that they disavow the act, unless they also repudiate and denounce the doctrines and teachings which produce the act.

These doctrines are promulgated in the shape of speeches and pamphlets and books. The causes which produced the Harper's Ferry invasion are in active operation. Is it time that the people of the Border States are to have their hands tied as as to the power of self defense, and remain patient under a threatened invasion in the day or in the night? Can you expect a people to be patient when they dare not lay down to sleep without first stationing sentinels to see if a band of marauders are not approaching with torch and pistol? It requires more patience than freemen have to submit to such a state of things. If we wish to preserve this Union, we must perform its guarantees, and we must remedy every evil within the Union in obedience to the Constitution, for which the Union would furnish a remedy. If the Federal Government fails to act, either from choice or from apprehension of want of power, it cannot be expected that the States will be content to remain unprotected. Then, sir, I see no hopes of peace, fraternity, and good feeling, among the different portions of this Union, except by bringing the power of the Federal Government, to the extent authorised by the Constitution, to protect the people of the States against any external violence and aggression to preserve peace. This system of sectional warfare must cease. The constitution has given the power, and all we ask of Congress is to give the means, and we, by indictment and conviction, will make such examples of the leaders of these conspiracies as will strike terror to the hearts of the others, and there will be an end to conspiracy. We must check it by crushing out conspiracy, and then there can be safety; then we will be able to restore that spirit of fraternity which inspired our Revolutionary fathers upon every battle field, and which presided over the Convention which framed the Constitution. Then we can say there is no evil unredressed in the Union, for which the Union does not afford a remedy. Let Congress pass the laws, let them authorise the punishment of conspiracies in any State or Territory, against the property, institutions or people, of any other State or Territory, and there will be no excuse or desire for conspiracy. Then let us leave the people of every State free to form their own institutions, let them retain Slavery as long as they please, and abolish it when they please; let us act on that good old golden rule, that teaches all men to mind their own business, and let their neighbors alone; and then let us endeavor to preserve the Union as our fathers made it.

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WHIPPING A PREACHER.

The Christian Luminary, Cin., publishes an account in three columns, of the whipping of elder Solomon McKinney. Mr. McKinney, says the Luminary, left Bloomfield, Davis county, Iowa, last April, for the purpose of locating in Texas. His object was a milder climate. He is about sixty years old, and has been a preacher in the reformation for thirty years. He is by birth a Kentuckian, in politics a Democrat, and understands slavery to be authorised by the Bible. While living in Texas, he boarded with Thos. Smith, a slave-holder, of Dallas county, Texas, who was also a member of the Church. Having been requested by brother T. Smith to preach a sermon on the relative duties of master and slave, brother M'Kinney did so, and in doing so, reflected severely on the inhuman treatment servants sometimes receive at the hands of their masters. This resulted in the calling of a meeting, which after having determined to 'mobilise' all preachers of Mr. M'Kinney's type, appointed a committee to whip Mr. M'Kinney, and a companion of his, both having previously been lodged in jail. We quote the Luminary's account of the finale of the matter: 'Mrs. M'Kinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of [illegible] ed the jail, and took the prisoners out, then after divesting them of all their clothing except shirt and pantaloons, they bound their wrists firmly with cords, and one held the cords while a second took a cowhide and administered ten lashes, then another and another, till they had administered seventy lashes. Bro. Wm. Blount was then taken into hand and served in the same way, only in his case the dose was doubled. He received one hundred and forty lashes. The shirts of both were cut into ribbons by the cow-hide. They were then unbound and left to seek their company. Bruised, mangled and bleeding, these wretched men staggered to the company where Mrs. M'Kinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh.—*W. C. Advocate.*

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From the New York Tribune.

INVESTIGATIONS AHEAD

We understand that it is the intention of some of the Republicans, so soon as the House is organized, to move for a Committee to inquire whether there have been any recent violations of that clause of the Constitution which provides that "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States;" and if so, what action, if any, of either department of the Federal Government is necessary to punish past and prevent future violations of this sort; with power to send for persons and papers. We hope this will be done, and that there may be a thorough examination and exposure of the recent outrages which have been perpetrated upon peaceable and law abiding citizens of the North, who happen to be dwelling in the Southern States.

We also learn that an inquiry may perhaps be instituted into the recent mail-robberies which have been committed by Government Officials under the pretense of suppressing incendiary publications; and that if the facts seem to demand it, an attempt may be made to punish the authors of these gross crimes, even though it be necessary to impeachment to accomplish the object.

If these investigations, together with that in regard to the Harper's Ferry raid, are prosecuted with vigor, much valuable information may be educed for the study of contemplative and conservative minds in all sections of the country.

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HORRIBLE BUT TRUE.

I have been thinking how horrible it must be to see anybody one cared for, drunk; the honest eyes dull and meaningless; the wise lips jabbering foolishness, the whole face and figure, instead of being what one likes to look at, takes pleasure to see in the same room, ever—growing ugly, irrational, disgusting—more like a beast than a man. Yet some women have to bear it, have to speak kindly to their husbands, hide their brutishness, and keep them from making worse fools of themselves than they can help. I have seen it done, not merely by working men's wives, but lady-wives in drawing-rooms. I think, if I were married, and I saw my husband the least overcome by wine, not "drunk" maybe, but just excited, silly, otherwise than his natural self, it would nearly drive me wild. Less on my own account than his. To see him sink—not for a great crime, but a contemptible, cowardly bit of sensualism—from the height where my love placed him; to pity him—ay, and I might pity him, but I think the full glory and passion of my love would die out, then and there, forever.—*A Life for A Life.*

JOHN BROWN, JR.

Dear Reader—When you was reading the last Agitator we were visiting the family of John Brown Jr. A little business, a kind suggestion from a brother of Capt. Brown's and an imperative demand from our over worked brain, determined the visit.

In a cosy cottage in Dorset, Ohio, we found our friends. The family consists of Mr. and Mrs. Brown and Master John, their only child. Mr. B. is of medium size; brown hair, and eyes mild and blue as the summer sky. He is quiet, but genial; he neither courts nor avoids a story. As he now seems he is the last man in all the world one would select for a lover of war or a leader in battle; and, if we do not greatly mistake, a terrible wrong or a great outrage, is all that has or ever will, call him from the quiet of his happy home. But the presence of Sharp's rifles assured us that it was not quite safe for the enemy to trespass upon his rights. These iron arguments are shockingly at war with our peace principles; but if the tiger's half brother will neither reason or respect human claims—what is to be done?

Mrs. Brown, the fortunate wife of John Jr., is a rather small, blackeyed woman, possessing a large share of heroism and that rare commodity—common sense. She shared her husband's prison in Kansas, and nursed him while suffering from chains and blows. Her Kansas experience; her watchfulness and sickness; her terror of the heartless mob that burned her house, robbed and murdered a brother and imprisoned her husband, is written upon her young brow, and the sprinkles of grey in her dark hair. Their child occupied much of our time and attention. In his own language, he was tied fast to a big, ugly *splint*; put on by the Doctor just because he happened to fall and break his leg. We played at ball with him, exhausted our stock of stories and then listened while he read the story of "Goody Two Shoes," and the very remarkable history of the death and burial of "Cock Robin." It made little difference to him which book he read the same story from, or which side was up. He reminded us of a little girl who, to prove to us that she could read, read the Lord's prayer from the Dictionary.

How long this loving trio are to be thus united remains to be seen. The Investigating Committee in Washington are awaiting the coming of Mr. Brown. He *may* go, but a Virginia gallows has so few charms that there is some doubt about the matter. One, two or ten men will not be sufficient to take him from home unless he choose to go. The citizens there about are expecting a call from Virginia and have prepared to answer it. Three hundred men have joined the Liberty League and and will stand or fall together. We saw the inside of no house where revolvers or rifles were not suspended from the walls. There is no effect without a cause. The history of these revolvers date back of the Harper's Ferry or Kansas wars. These were bad a cause, and terrible has been the effect. So long as the soul is vainly asking for freedom, so long as might is right—so long as we are taxed to support the wickedest institution under heaven—just so long there will be a demand for the halter and the sword.—*Cleveland Agitator.*

THE M. E. CHURCH BY A MEMBER.

The *Northern Independent*, in its notice of an article from a correspondent of the *New York Tribune* says:

He half affirms that "there is not any pro-slavery portion or party in the M. E. Church." The proofs which he adduces to show that there is not a pro-slavery party among us, are altogether inadequate to his purpose. The rending of the Church was not occasioned by any testimony against slavery, but grew out of a question of expediency. The merits of slavery were not argued in the General Conference which disposed of Bishop Andrew's case, and the conditional arrest of the Bishop was a mere prudential measure. That the Discipline is not pro-slavery, we are happy to acknowledge, but this does by no means prove that we have not a proslavery party in the Church. The Declaration of Independence is not pro-slavery, and yet who would argue from that, that there is no pro-slavery party in the nation? It is also true that at the late General Conference, most of the Delegates declared themselves to be anti slavery. But this open declaration did not convince anybody. When such men as Henry Slicer stand up and profess to be anti-slavery, but use all their powers to defeat anti-slavery action, are we the more to believe them anti slavery because of their profession? When words are contradicted by works, it is not charity but credulity to credit them. If the writer had said we have no professed pro-slavery party in the Church, he would have stated the truth. Our Church abounds with slave-holders and their apologists; even to the extreme north we have a liberal sprinkling of members who abhor the anti-slavery agitation, and decry all efforts to exclude slavery as mad attempts to rend the Church. The Pharisees of old were religious in words, and if words without works will make us anti slavery, we doubtless are all anti slavery. But who among us is simple enough to believe these groundless professions? It is notorious that we have a large pro-slavery party in the Church, and that said party is doing its utmost to crush out forever all reform, and make slave-holding a perpetual right of our membership. We have those—and some of them in high places too—who contend that slavery is a divine institution, and ought to be cherished as an element of the true Church. That the most of our pro-slavery men are ashamed to avow their pro-slaveryism, is indeed true, but they are none the less pro-slavery on this account. For shame's sake they disguise their pro-slavery with shallow expedients for reform, and make it their whole business to block the wheels of progress by advocating measures of extra prudence. It was such anti-slavery men as those who considered us imprudent, and whose views we did not represent.

ORIGIN OF SLAVERY.

Mr. Bancroft, in the first volume of his History of the United States, gives an account of the early traffic of Europeans in slaves. In the middle ages, the Venetians purchased white men, Christians and others, and sold them to the Saracens in Sicily and Spain. In England the Anglo-Saxon nobility sold their servants as slaves to *foreigners*. The Portuguese first imported negro slaves from Western Africa into Europe, in 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coast of North America and kidnapped thousands of the Indians whom they transported into slavery in Europe and the West Indies. Columbus himself kidnapped five hundred native Americans, and sent them into Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued for two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America; in 1510, King Ferdinand himself sent from Seville fifty slaves to labor in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by royal ordinance. Las Casas, who saw the Indians vanish away before the cruelties of the Spaniards, suggested that the negroes, who could alone endure severe toils might be further employed. This was in 1518.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1562, he trasported a large cargo of Africans to Hispaniola. In 1567, another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of three thousand inhabitants succeeded in seizing two hundred and sixty. James Smith, of Boston and Thomas Keyser, first brought the colonies to participate in slavery. In 1634 they imported a cargo of negroes. Throughout Massachusetts the cry of justice was raised against them as malefactors and murderers; the guilty men were committed for the offence; and the representatives of the people ordered the negroes to their native country at the public expense. At a later period, there were both Indian and negro slaves in Massachusetts. In 1620, a Dutch ship entered James River and landed twenty negroes for sale. This was the epoch of the introduction of slavery into Virginia. For many years the Dutch were principally concerned in the slave trade in the market of Virginia.

Communications.

MORE N. YORK CONVENTIONS. THE IRREPRESIBLE CONFLICT STILL WAGING.

To the Editor of the Bugle: We are still prosecuting the War. Still it seems a conflict of *words* only. A battle of breath—of mere wind. But in the vision of the Dry Bones, seen by the Hebrew Prophet, the same harmless, powerless agency, is represented as waking a dead nation to mighty life. Who knows what we may do? The immortal hero of Harper's Ferry himself, seems to have despised our instrumentality. But what was he, more or less, than one legitimate result of it? To me, the plan of God seems to be, to send his Messengers and Ministers with the words of warning, and if men will repent and put away the crime and curse, no worse evil will come. But if not, the Slaves will become more and more exasperated and desperate on the one hand, and Browns and Kagis, and Coppocks and Stevenses, will arise on the other, and when they meet, as in due time they will, like Electric clouds, by Divine appointment, no Lightning Rods of human Law can stay, or turn the deadly bolts. They are the arrows of Almighty Wrath, and must execute their dread commission.

The Laws of mind as well as of matter, are beyond all human control. The Soul is a subterranean fire; and wo to those who think to smother it too far! As well command Mount Etna to hold back the blazing bile of her sickning stomach, and cease her vomiting forever more. Volcanic blazes sleep in the bosoms of myriads of slaves, to be waked in due time! Since my last writing, we have held large and deeply interesting Conventions in Utica, Syracuse and Poughkepsie; and one in Hudson, not less interesting though not so largely attended. The following are a part of our Hudson Resolutions. As we are honored with continual notice in the New York Papers, and have even secured respectful attention in Congress, perhaps your readers also will be interested to know what are the texts to our Sermons. So here you have a few of them:

Resolved, That in that mighty and "irrepressible conflict" now waging with the powers of Darkness and Despotism in this nation, bravely led on by Garrison and Greely, Philips, Parker, Seward and Sumner, and sustained by a countless host of determined men and women too, East, North, West and North-West, we behold a full and glorious assurance that the Millenial triump of Freedom, and especially of deliverance to the enslaved millions on our Southern plantations, is drawing nigh and may be even at the doors.

Resolved, That we have heard with profound satisfaction of the inflexible resolution among the chieftains of the Republican party to adhere to all it has ever demanded on former platforms in opposition to Slavery and its extension: That it must be with them, Sherman as Speaker in Congress or no one; and Seward, or the like of him, for President at the next election, regardless of the threats or bullyings of Southern Slaveholders and their more mean and despicable allies at the North, and irrespective of all consequences to Constitution or Union.

Resolved, However, that while we rejoice in every indication of advance in public sentiment as opposed to Slavery, we cannot forget that, no matter who is President under the present Government and Union, he must still be the *Slave holder and Slave hunter General* of the Nation; he must shoot down every black Washington who should strike for his freedom with the sword, and return every sable Kossuth who might take refuge from Southern tyrants on Plymouth Rock or Bunker Hill; must recognise the right of Slaveholding robbers and pirates to sit as equal members and makers of the Government, and conduct his administration so as to make it the grand engine every way to crush the liberties of our now enslaved millions and their posterity.

Resolved, That when Mr. Jefferson declared, "Nothing is more certainly written in the book of fate than that the slaves are to be free; nor is it less certain that the two forms of society cannot be perpetuated under the same government.

And Henry Clay, that

"Until universal darkness shall prevail, it will be impossible, to *repress* the sympathies and the efforts of freemen in behalf of the unhappy portion of our race who are doomed to bondage."

And Mr. Benton, that

"Slavery is a question of races, involving consequences to which go the extermination of one or the other."

And the Louisville, Ky., *Courier*, that

"It will not be denied that free and slave labor are incompatible—that the white man is unwilling to labor by the side of the slave, and the slave equally averse to laboring by the side of the white man; there exists a mutual repugnancy, and it follows of course that the labor of Kentucky must be wholly the labor of the whites, or wholly the labor of the blacks."

And the Richmond *Enquirer*, that

"The two opposite and conflicting forms of society cannot, among civilized men, coexist and endure. The one must give way and cease to exist—the other become universal."

And Wm. H. Seward, that

"The collision between the two systems of labor in the United States, is an *'irrepressible conflict between opposing and enduring forces'*—[illegible] but echo in these declarations the voice and decree of the Eternal God, that between Slavery and Liberty there can be and shall be no compromise, but everlasting separation, wide as the difference between Heaven and hell."

Resolved, That we have read without surprise the Message of Gov. Letcher of Va., to the Legislature of that State, in which he insolently and insultingly recommends that "two most experienced statesmen be appointed to visit the Legislature of those States which have passed laws to obstruct the execution of the Fugitive Slave Law, and insist *in the name of Virginia*, upon their unconditional repeal.

Resolved, However, that we trust our Legislature will deem such a threat, *from such a source*, a strong reason for hastening the enactment of a law that will preserve the *State of New York* effectually and forever, from the prowling ravages of the kidnapper and slave-hunter.

Resolved, That of all insulting Mockeries and blasting Burlesques ever known, that which is called the *American Union* is the most monstrous and overwhelming. When the Federal and State authorities are in constant collision; when the mails from the North are ruthlessly robbed by the Southern States, when week after week, month upon month, not enough of union and harmony can be found to organise a branch of Congress, by choice of a presiding officer; when members of that body absolutely carry concealed weapons to defend themselves against each other; when brawlings, bullyings, or blackguardings are the burden of their debates; when, in the Southern States, threats of civil war are heard among Governors and preparations are making for it in their Legislatures should a Northern President be elected; and when the people in those States are engaging in every way—by scourgings, by tarring and featherings, imprisonings, banishments, and sometimes death, the most inoffensive persons, both men and women, white as well as black, on the slightest suspicion that they are friends of the oppressed; to call this condition of things a *Union* is to outrage beyond possible endurance all the common sense of creation. And the only relief in enduring a confederacy at once so devilish and disgraceful, is the hope that God, or some other power, will ere long dash it in pieces like a potter's vessel.

To morrow we go into Washington County for a Convention; and next week we hold the State Annual Gathering at Albany. Thus ever and onward Success the battle.

We are delighted with your vigilance and faithfulness, in the important post you occupy. Those recreant Ohio Judges and Governors richly deserve all your rebukes; and surely need all your warnings. How glorious to live in the full consciousness that we are striving to be true to humanity, in our day and generation!

PARKER PILLSBURY.

TO THE TRUSTEES OF THE FREE PRESBYTERIAN, METHODIST EPISCOPAL AND DISCIPLE CHURCHES OF SALINVILLE, COLUMBIANA COUNTY, OHIO.

Salineville, Jan. 18, 1860.

Gentlemen—You have been severally applied to for the use of your houses, for the purpose of holding a meeting to hear lectures [illegible] and Slavery, delivered by B. S. Jones and Mrs. Griffing, which request you thought proper to refuse, some of you absolutely, and others conditionally.

Now, gentlemen, we do not question your right, as derived from the statutes of Ohio, to make such a decision. We do not expect mere worldlings and politicians to acknowledge any higher obligation; we have a right, however, to a clear insight into the principles that actuate the decisions of men who have the charge of those edifices that are dedicated to the promulgation of the sublime truths that affect the glory of God, and the well being of man. We expect you, therefore, as professed followers of the teachings of Jesus Christ, and as such, necessarily honest searchers after the truth, to enter with us in a Christian spirit upon a brief investigation of the moral tenure by which you hold that charge, and the principles that should govern you in your decisions respecting them.

If as you maintain, those are the houses of God, that he has committed to your charge as his stewards; then it becomes you in the faithful discharge of that stewardship, to offer every facility that they afford to the promulgation of those truths that are calculated to lift man from the depths of ignorance, superstition, and crime, into which he has plunged himself; to an understanding of the relations that he sustains to himself, his God, and the material universe; those truths that enable us to appreciate the excellencies and sublimeness of the divine character, for they are they that constitute his glory. As the light of truth is the only effulgence by which the perfections of the divine attributes can be revealed to man, and as the teachings of a pure anti-slavery gospel, that maintains the fatherhood of man, in the face of all the conventionalities and expediencies of corrupt governments and churches, constitute an important portion of that effulgence, it follows that you, by shutting the door upon our friends, have incurred the responsibility of throwing a veil over the glory of God, by extinguishing the light of truth that was wont to shine in his holy temple. Did we believe that no higher obligations than the promotion of the interest of the churches to which you severally belong, attached themselves to your stewardship, we would have set up no claim to be admitted; for church making is no part of our mission. We believe that God, as in the case of the apostle Paul, has removed from our eyes the scales of political and ecclesiastical prejudice, and sent us forth to proclaim the gospel of universal liberty to this slavery cursed nation and its time serving churches; and this mission we will perform whether you receive us or not; but to such of you as refuse to receive us, he has directed us to shake off the dust from our feet as a testimony against you, declaring through his attributes of justice, and mercy, that except ye repent there shall not be left of your present ecclesiastical structures one stone upon another that shall not be thrown down.

Viewing the subject in this light, we not only ask, but demand the use of those houses. Though we freely concede to you the preference when you wish to occupy them, we deny your right to proscribe their use to other messengers of God's truth. We admit there is some room for an honest difference of opinion with regard to the teachings that are calculated to promote the best interest of man; yet we maintain that those organizations that find it necessary to resort to the instrumentality of the Devil to sustain their distinct characteristics, betray a degree of corruption that calls loudly for the rebuke that God's faithful messengers of truth, are always wont to administer. By examining for a moment the pages of history you will discover that proscription is an instrumentality that Satan has used in all ages of the world to confound the counsels of the righteous, and place sinners in high places; it was used in this way to silence the prophets of God who refused to pander to the corruptions of King Ahab; it was used in this way to silence the teachings of Jesus Christ and his followers; it was used in this way to crush out Martin Luther, John Huss, Jerome of Prague, Galileo, Sydney and a host of others in the sixteenth century; and in the present day Satan is making a last desperate effort through this instrumentality in the hands of his most able engineers (the slave-holders) and their underlings, the American Government, and its time serving pulpits, to crush out this gospel of human rights that God has sent us to preach. It becomes you therefore to see to it that your proscription of us does not partake more of the leaven of this spirit, than of a sincere desire to promote the glory of God and the best interests of man.

To you, the trustees of the Free Presbyterian church, we would say, it is not difficult for us to understand why those churches that hold unquestionable criminal complicity with the sin of Slavery, should refuse us the use of their houses, or in other words, refuse to come to the light or let the light of a pure anti-slavery gospel come to them lest their deeds be reproved. But when you, the *Free Presbyterian church, the church*, that has taken a noble stand in the very *front of ecclesiastical reform*, that has purged herself of all ecclesiastical complicity with this sum of all villanies, by declaring, officially, that she will not extend the hand of Christian fellowship to any that are complicated with it, that has heretofore labored side by side with us in this great work of humanity, deliberately closes her doors against us; we are constrained to conclude, that either the friends of freedom have degenerated, or the Free Presbyterian church—the flower, the hope of God's people, has returned to the base conservatism from which she had escaped. We have through our friends that have from time to time occupied your pulpit, "done many good works;" for which of those do you turn us out? We have cried aloud, we have spared not, we have lifted up our voice as a trumpet, and told you, the professed people of God, your sins, and as the representatives of the house of Jacob, your transgressions. You said "amen." We have held up to your view the institutions of the country with all the vital Godliness crushed out of them, by the satanic folds of the institution of slavery. You said "amen." We ask you to afford an opportunity to some of our friends to empty a vial of truth into the wound inflicted upon this monster of iniquity by the sword of God in the hands of John Brown, and you refuse to admit us, unless we answer affirmatively, the following interogations.

"Do you believe and maintain the inspiration of the Bible?

"Do you belive in the divinity of Jesus Christ?"

'Do you oppose all secret, oath-bound societies?'

You seem to have discovered that you are not bound to receive the truths of God, unless he sends them to you through the channel that suits your particular views. You have discovered that God's truth is not safe when left free to combat with the errors, and sophistries of wicked men, and that he has qualified, and appointed you to decide what shall be received as truth, and what rejected as [illegible] intelligent creatures, to receive the truth discriminately, from the love of it, and not merely as machines, impelled by the the force of such circumstances as you are disposed to impose upon them. The Jews measured Jesus Christ by what they regarded as the standard of inspired authority, and agreed among themselves that whosoever should acknowledge him as the son of God should be turned out of the synagogue. Jesus Christ seems to have had a perfect appreciation of the utter fallacy of such tests, when he charged his disciples to "beware of false prophets, that come to you in sheep's clothing, clothed in all the external appearances, professions, rights, and ceremonies of the church, and people of God; you will not be able to know them by these, but by their fruits ye shall know them." This seems to be the only test of christian character that he ever set up: The Saducees denied the doctrine of spirits, and the immortality of the soul, but in all the burning rebukes administered to them for their ungodly lives, Jesus Christ does not once reprove them for this infidelity; further, he represents an infidel Samaritan as doing the work that the church, in the person of the priest, and the Levite refused to do; and said to a doctor of divinity, go thou and do likewise, or in other words—there is a lesson on Christian character taught you by an infidel; go and practice it.

We propose to address severally the Methodist Episcopal, and Disciple churches on this subject. In the mean time, that we may not do them injustice, we give them an opportunity to send us, in writing, their reasons for refusing us admittance.

Address—
SALINEVILLE ANTI-SLAVERY SOCIETY, SALINEVILLE, BOX No. 19.

The Anti-Slavery Bugle.

"Providence has made me an ACTOR, and Slavery an OUTLAW."—*John Brown of Osawatomie.*

SALEM, OHIO, FEBRUARY 4, 1860.

CHRISTIAN ANTI-SLAVERY CONVENTION.

This Convention, which assembled in Salem on the Thursday of last week, was held in the Methodist meeting house, and attended by a respectable number, most of whom were denominational Christians, while some claimed to be more practical than denominational.

The resolutions adopted in regard to the sinfulness of slavery, and the duty of church members in relation to it, if carried out in their fulness by even a single leading denomination, would be the precursor of slavery's speedy downfall. The discussion in the afternoon turned upon a question raised by the presentation of the first resolution reported by the Committee, as to whether slaveholding should simply be condemned as a sin, a violation of the laws of God and the rights of man, or whether the condemnation should extend only to slaveholding for purposes of *gain*; thus leaving an exceptional gap wide enough for an army of slaveholders to pass through, and justifying, by something more than implication, every slaveholding church in the country. Great fears were expressed lest by ex-communicating benevolent slaveholders from church fellowship, they would measurably be thrown beyond the reach of Christian influence. The fact that every church organization which has received such slaveholders to its communion with a professed desire to become them to clear their skirts of slaveholding, hypocritically failed in so doing, and on the contrary has had its morals corrupted by such connections, appeared to be wholly lost sight of. The resolution as amended and adopted, makes a clean sweep of *Christian* slaveholders, and brands the fellowshipping of such—as well as of all others—as *"dishonoring to Christ, injurious to the Church, and a fruitful source of infidelity,"* to which we respond most heartily Amen, and Amen!

It seemed to us that the majority of those who took the lead in the meeting, were at first opposed to doing more than condemning slaveholding for purposes of gain—at least, we judged so from the tenor of their speeches. But as the amendment was adopted with great unanimity, we trust that the discussion changed their minds and influenced their votes; and we shall expect those of them who are connected with slaveholding churches—such, for instance as the Methodist Episcopal and the Old School Presbyterian—are prepared to erect a higher standard of Christianity, so that they may no longer dishonor Christ, injure his Church, and promote infidelity by fellowshipping slaveholders.

When we went to the Convention we by no means felt certain that we understand the object for which it met. If simply to give expression to the quality and quantity of Anti-Slavery sentiment to be found in church organizations, it would not of course, take very high ground, seeing that the churches of the land generally tolerate slaveholding, and it would be needless to expect the stream to rise higher than its fountain head. In such a case there was evidently a propriety in the discussions being confined to denominational Christians. But if the object was to present a standard of Christian Anti-Slavery, a declaration of sentiment coming up to the full requirements of the Gospel rule, and which no one claiming to be a Christian could refuse practically to adopt, then it was well to receive suggestions from whatever source they came, and to seek for light and knowledge in every quarter. Such, however was not the feeling of all. Some manifested a nervous apprehension whenever any but a denominational Christian offered a remark, and especially feeling that no good thing could come out of the Nazareth of Disunionism. Men and women were there who had left church organizations solely because they could not fellowship slaveholders, yet it was felt by many that it would be exceedingly improper for such to make a suggestion.

The time may come, and we trust it speedily will, when it shall not be those who say with denominational tone "Lord, Lord!" who will be recognised as Christians, but only such as *do* the will of our Heavenly Parent.

We are glad the Convention has been held. The stirring of the waters will doubtless do good, for it will lead to enquiry, and enquiry will lead to action, which—however mistaken—if it be *sincere*, is infinitely better than inertion. God speed agitation! whether it rides upon the wings of the tempest, or comes upon summer's gentle breeze.

A LEGISLATIVE SPREE.

That the people of Ohio are heavily taxed, is a fact which no tax payer will deny. Before the election of last fall, "Retrenchment and Reform" was a favorite theme for politicians of all classes, and those of the people who were verdant enough to believe one tenth of what the demagogues said, must now feel deeply chagrined when they think of their credulity. Although the blessing which was pronounced upon those who expected nothing, for they shall not be disappointed, rests upon us, yet we cannot help feeling indignant and disgusted with the expensive tom-foolery and Legislative spreeing which the Solons at Columbus have thought proper to indulge in at the expense of the people.

While Kentucky is destroying her free presses, and expelling her free men, and driving from her borders those who are guilty of no crime save that they were born north of the Southern line; while the remembrance has hardly yet become cold of the outrages which her citizens have perpetrated upon the soil of Ohio, and upon the people of the State; and while Tennessee is like unto her Southern sister, the Republican Governor, and the Republican Legislators of Ohio appropriate $5000—*more or less*—for the purpose of having a grand jollification with the legislative bodies of Kentucky and Tennessee.

Think of that, tax payers of Ohio! There is retrenchment and reform with a vengeance! Your Legislators take the time in which they ought to be attending to the work you sent them to do and paid them for doing, and spend it in a legislative carousal, and abstract $5000 from the Treasury to pay the joint expenses of the three legislative bodies, including, of course, segars and liquors.

Talk of the Breslin and Gibson defalcation! Why, their appropriation of funds was far more excusable than this legislative embezzlement of $5000; and we venture to say, that neither Gibson nor Breslin made so despicable a use of their plunder, as did the toadying legislature of Ohio. Shame upon every member who voted the funds or participated in the carousal! It was a robbery of the people, and the act being done by the Legislature, and by a Republican Legislature, makes it none the less a robbery. Those who live, or who hope to live at the public crib will of course smooth it over, and for the sake of the party the deed will be forgiven, or perchance forgotten, because of other and more gigantic schemes of plunder.

MAKE THE ISSUE.

[M. R. Robinson, in a recent letter to the *Liberator*, after speaking of a convention which he, with others, had been holding at Auburn, thus concludes his communication.]

As we were walking to the depot, after the close of the Convention, a Democrat who had been a constant attendant thereon, crossed over the street to salute us, and to say that—'Long enough he with other Northern Democrats had combined with slaveholders to crush out freedom. The party was doing nothing else. They were sick of it. It was now high time for them to join the Abolitionists, and crush out the slaveholders.'

Such declarations, to which we frequently listen, would afford a significant hint to the Republican party, but it seems too dull to heed it. If, now, it would make a palpable, *real* issue with the Democrats, it might make thousands of converts from their ranks. But it will not do it, unless the Washington Investigating Committee conclude to follow Benett's programme, and hang all the Republican candidates for the Presidency, Like Greeley, the party will probably be entirely "satisfied" with John Bell, the Tennessee slaveholder; and, if so, it will deserve defeat, and a Whig death. For myself, I must confess that the contemplation of such an event awakens in me no spirit of prayer that justice should be either averted or delayed. Honest democrats who prepare to leave their party, do it that they may advance to a better. Certainly they cannot be expected to qualify themselves by affirming any practical difference in favor of freedom, between Bell and Seward. And, as an abolitionist, I cannot see that it would be any more disagreeable to be hung by Marshal Rynders than by Marshal Tom Corwin, the volunteer hondsman; for it is not at all likely that, in case of Bell's Republican success, the largest toadies that hop in the puddle can hope for any higher reward than the U. S. Marshalship.

THE EXILES FROM ARKANSAS.

The Appeal on our first page from the Exiles from Arkansas, presents a most disgraceful exhibition of American despotism. If they were fugitives from Austria instead of Arkansas, the entire nation would utter as with the voice of one man, its burning condemnation of the infamous deed, and hold it up to the gaze of the world as one of the legitimate fruits of a government which refuses to recognise the rights and equality of man; and with open arms the people would have welcomed the travel-worn fugitives to a shelter and a home.

But because American Republicans and American Christians have done the deed, the nation has no condemnation to utter, no sympathy to express. And some of the so-called free States are less hospitable to the fugitives from Arkansas than was Turkey to Kossuth and his fellow exiles from Hungary, denying the right to enter upon their territory, and forbidding them to seek homes within their borders. "How long, oh Lord, how long!"

ANOTHER "PEMBERTON MILLS" CATASTROPHE.

On Friday morning last the foundation walls of the rear portion of Messrs. Forrest, Jones, & Co's slave mart, at Memphis, Tennessee, gave way, causing the entire building to fall to the ground, burying beneath its ruins six valuable slaves. The portion of the building which gave way was three stories in height. Soon after the accident, the ruins took fire, but fortunately the flames were soon suppressed. Two of the slaves were killed, two dangerously injured, and the others slightly. Loss about $7,000.

The above shows one of the superiorities of slave over free labor in the exactness with which loss can be calculated. At the Pemberton Mills catastrophe there was an unsatisfactory indefiniteness about the amount of damage done, which resolved itself into a compound statement of so many thousands of dollars loss in the buildings, and so many persons killed and wounded. But in the above, the statement is very definite; so many dollars for the slave mart, so many dollars for the slaves killed, so many dollars for the slaves wounded—grand total $7000.

THINK IT OVER.

Mr. Stokes, a Democrat from Tennessee, in a speech recently made in the House, gave his reasons for opposing a dissolution of the Union. If founded on fact, as they undoubtedly are, they ought to influence every hater of slavery to demand, and labor for a separation between the slaveholding and non-slaveholding states, that they may make the latter as free to the fugitive slave as is Canada to-day. Do that, and slavery dies.

"Mr. STOKES would not dissolve the Union in case of the election of a Black *Republican, and furthermore he would never, never—no, never*—dissolve the Union for anything, he cared not what. He was for staying in the Union at all hazards and to the last extremity. If they had difficulties—if gloom and darkness now hung over them, he asked what would be their condition if the Union were dissolved? The institution of Slavery was surrounded on one side by water and the Free States, in most of which laws exist for the reclamation of fugitive slaves, and if the Union were dissolved the slave would be *free* the moment he crossed Mason and Dixon's line. If that were the boundary, the North were between the South and Canada, and the effect of disunion would be to bring Canada so much nearer to the fugitive slave.

CONVENTIONS IN NEW YORK.

We are glad to learn that our friends Pillsbury, Robinson and others are having grand conventions at some of the most important points in the State of New York. This week they are at Albany, and the Legislature of the Empire State will have an opportunity of hearing reasons which they cannot controvert, why they should pass a Personal Liberty Bill. If they regularly attend the sessions of the Convention, they can also gather up enough anti-slavery ideas, to last them, with proper dilution, through a twelve month or more of political campaigning.

Now is a good time to bestow labor in that State; and indeed we scarcely know of a field which is not inviting the ploughshare. Ohio wants laborers, Iowa needs them, Michigan is ready to welcome them, and Illinois and Indiana are awaiting their advent. Who will enter the field and labor? Who will come to the great West and help us in the work?

A LEGISLATIVE LABOR.

The *Cincinnati Gazette* gives a somewhat detailed account of the visit of a joint Committee of the House and Senate to the Insane Asylum of Hamilton County. Of the ride out, it says,

"Mud of the first quality stuck more tenaciously to the hubs and wheels of the vehicle than did ever a Free Soiler to his principles."

It would require very little adhesiveness in the mud to do that, as John Van Buren the prince of Free Soilers can testify.

After visiting the Institution, the *Gazette* having commented upon the dinner, says

"The jocund-company, after the removal of the cloth, resolved themselves into a mutual society for complimenting each other, and drank and toasted, and toasted and drank, until nearly every word in the vocabulary, expressive of respect and esteem, was exhausted. For an assemblage so small, we must give them the credit of being not only among the most valuable of any set we ever saw, but also the fondest admirers of Madame Arnot and Chas. Heidsick."

A great and glorious company; and if their admiration of Arnot and Heidsick caused them to also become a little uproarious, no one need be surprised.

"Negro Slavery unjustifiable."—We have received from the publisher, Alexander McLeod, New York, a discourse with the above title. It was preached and first published nearly sixty years ago, by the Rev. Alexander McLeod, Pastor of the first Reformed Presbyterian church, New York.—It is perhaps more valuable as a relic of the olden time, than as a sermon suited to the exigencies of the stirring present. Yet it contains much, very much that is far in advance of the position of the American Church; and any criticism upon it, should be made with regard to the time and circumstances under which it was preached.

☞ We received $5 from S. Clark which we have credited on Bugle account. Was it designed to be thus applied?

THE ANTI-SLAVERY BUGLE.

A SPEAKER ELECTED.

Yes, but not Sherman. The Republicans adhered to him so long as there seemed no probability of the Democrats and Americans uniting on one candidate, but when Smith of N. C. came near an election, the Republicans forsook Sherman and the principle he represented, and went in for Pennington and party success. Although a candidate nominated by the Republicans was elected, we think the party has but little cause for exultation, for the members were compelled to abandon one, who, it was alleged, endorsed Helper's book, and substitute in his place an old line Whig, whose antecedents and present position were unobjectionable to some of those who opposed Sherman. The contest so long continued has been terminated in such a manner that both parties will claim a victory, and both have partially succeeded, and both measurably failed.

RESOLUTIONS OF THE CHRISTIAN ANTI-SLAVERY CONVENTION.

[Below we give the Resolutions adopted by the Convention above named, and also append the resolution reported by the Business Committee, for which the first resolution in the series is a substitute.]

Whereas, Slaveholding as now practiced in the Southern portion of this Confederacy is a great sin, denounced by John Wesley, the father of Methodism, as "the sum of all villainies," and by the Presbyterian Church as man stealing, as utterly inconsistent with the law of God, and totally irreconcilable with the spirit of the Gospel of Christ; Therefore,

1. Resolved, That slavery, which is the holding of unoffending human beings as property, subject to be bought and sold, is a gross violation of the rights of man, and the law of God.

2. Resolved, That the fellowshipping of such slaveholders in the Christian church is inflicting a great wrong by confirming them in their sin, is dishonoring to Christ, injurious to the Church, is a fruitful source of infidelity, and makes the members thereof partakers of the sin.

Whereas, We, as a Christian Anti-Slavery Convention desire to speak earnestly on the sin of slavery in all its positions in our government, and believing that the Fugitive Slave Law had its origin in corruption and lust, and is also an outrage on our rights as Christians, Therefore,

Resolved, That we will not aid in carrying out its wicked provisions, but use all lawful and Christian means, to effect its repeal.

NOT ADOPTED.

1. Resolved, That it is the sense of this meeting that all slaveholding for purpose of gain, is both contrary to the law of nature and the word of God.

PUT THEM TOGETHER.

While the Governor and Legislature of Ohio are hob-nobbing and having a good time generally with the Governors and Legislators of Tennessee and Kentucky, making speeches and telling each other what grand fellows they are, the wires bring the following telegraphic despatch.

Cincinnati, Jan. 31.—Eighteen citizens of Mason and Bracken counties, Kentucky, have been expelled on account of difference of opinion on slavery. Most of them arrived here yesterday.

"Mr John Martin, of Clark county, Kentucky, has gone to Canada for a repentant fugitive slave, who writes that he will gladly return from free destitution to an easy bondage."

When Mr. John Martin comes back with his slave, we trust the public will be informed of the fact. It is one thing to go to Canada after a slave, and another and very different thing to bring him back.

The Charleston Mercury says that careful observation and calculation from reliable statistics show that more wives of northern men, in proportion to the number, annually run away from their husbands, than there are slaves who flee from their masters.

We should not wonder, for those who wish to leave can escape more easily than the slaves; and loyalty to the Union does not require the rendition of fugitive wives.

STEPHENS and HAZLITT.—Last Wednesday was the time appointed for the commencement of the trial of these prisoners, and ere this Virginia has begun to play the last judicial act in the Harper's Ferry drama. There can be no question as to the result in the case of Stephens; but unless the State has obtained other evidence against Hazlett than it had a month since, his chance of acquittal is good, unless the people are determined he shall be hung whether innocent or guilty.

THE ATLANTIC MONTHLY for February is promptly on hand, and brings, as usual, its collection of choice literature, suited to the varied tastes of its readers. The increasing patronage bestowed upon this work, which enables its publishers to furnish an unexceptionable literary repast, is a happy refutation of the assertion that the standard of literature in this country was too low to sustain such a publication.

TO WHOM IT CONCERNS.

Quite a number of persons have the Bugle sent them gratuitously either by individual friends, or by the Committee. Those who receive a marked copy of this article will consider it as indicating that the time for which the paper was to be sent has about expired, and also regard it as an earnest invitation to have their names re-entered as subscribers.

THE FREE CHURCH PORTFOLIO, the organ of the Free Presbyterian Church, has been changed from a monthly to a weekly publication. It is published at New Castle, Pa., as heretofore, and edited, we presume, by Mr. Bradford, though we cannot find his name in the 2nd number of the paper which is the only one we have seen. Price $1 50 per year.

LECTURE BY T. E. SULIOT.—Mr. Suliot will give a lecture this evening (Friday) in the Town Hall, on "The influence of body upon mind; and the religious duty of all, especially of literary sedentary people to study and obey the laws of Health."

HARRISBURGH, Pa., Jan. 27, 1860.

John H. Wheeler, formerly U. S. Minister to Nicaragua, has presented a memorial to our Legislature, asking $5,000 indemnity for the loss of three slaves, who, he asserts, were stolen from him by a citizen of Pennsylvania, in 1855, while he, said Wheeler, was on his way through Philadelphia. The memorial had reference to the Passmore Williamson case which caused so much excitement in Pennsylvania a few years ago.

LETTER OF MARSHAL JOHNSON TO JOHN BROWN, JR.

JEFFERSON, Jan. 24th, 1860.

JOHN BROWN, JR., Esq—SIR: I left at your house to-day a summons from the Select Committee of the Senate to appear before said Committee on the 30th inst. I regret exceedingly that I was unable to see you, for I think I could have satisfied you that it would be to your interest to appear before the Committee. The only objection I suppose you can have to do so, is the fear that the authorities of Virginia might take advantage of your presence in that region and arrest you and take you to that State.

Of this, I take it upon myself to say you need have no fear. In the letter from Senator Mason enclosing me the papers, he makes use of this language, viz: "If you can get an interview, or other means of communication with him (John Brown) he may be induced to come under the assurance you can give, that by a late law of Congress, no person who has been examined as a witness before a Committee of either House of Congress, can afterwards be held to answer upon a criminal charge for any fact or act done or committed by him to which his testimony may refer. Thus should the witness have done anything in connexion with the Harper's Ferry affair which might subject him to prosecution, by testifying before the Committee, he will be thenceforth exempt from prosecution."

These are the words of Senator Mason, and to that I add a pledge of my sacred honor that if you will appear in Cleveland on Friday morning next, and accompany me to Washington, that neither on the way, nor in that city shall you be molested, but after giving your testimony, I will see you safely returned to your home. I propose that on Thursday next you come to Cleveland and see Judge Spalding, Judge Tilden, and other friends and consult with them as to the propriety of going as I propose, and if you make up your mind to go, that we leave that city on the following day. I will also state that I have no warrant for your arrest, nor has there ever been any issued from any source. The assertion to the contrary by the the "Cleveland Plain Dealer" of last week being an unmitigated falsehood.

I leave this letter with your friend Smith Edwards, Esq. with whom I have fully conversed on that matter. Yours,

M. JOHNSON.

LETTER OF BROWN TO JOHNSON.

DORSET, Ashtabula, Co., O.,
January 25th, 1860.

M. JOHNSON, Esq., U. S. Marshal, Cleveland, Ohio.

Sir: I have received your favor of the 24th inst. informing me that you had left at my house a summons from the Select Committee of the U. S. Senate, commanding me to appear before that Committee on the 30th inst.

After a full and careful consideration of the reasons which you offer why I should obey that summons, I have for two reasons resolved *not* to do so. The first, is that in going to and returning from Washington, I must of necessity pass within the jurisdiction of either Maryland or Virginia. The latter State has especially exhibited of late such a remarkable facility of perpetrating the grossest injustice under the forms of law, that no sane man would, in the circumstances in which I am placed, trust her for a moment. Even if that State could not crush me by a judicial process, the wildest enthusiast would not dream her power would be thrown between me and the violence of her mobs.

The protection under the law of Congress to which Senator Mason refers, you will see if his language is correctly quoted, applies only to "a person who *has been* examined as a witness," but supposing otherwise, what regard has the Nullifying State of Virginia for a law of Congress which would interpose between a victim and the malice of her slaveholders? I have experienced too much of slaveholding perfidy to rely on the faith of a State whose honor and magnanimity are represented by the *author of the Fugitive Slave Bill*, and whose chief revenue is derived from *the sale of her own sons and daughters.*

The second reason why I refuse to appear before that Committee is, that in swearing to "tell the truth, the whole truth, and nothing but the truth," so far as my knowledge extends in reference to the facts sought for in that investigation, I should obligate myself to make known that which would implicate others, which, *as the Lord liveth, I will not do.* You say that by giving my testimony I can exempt myself from further trouble. In answer, I would say that I cannot purchase immunity from further prosecution by an act of *treachery.* To that system of piracy which reduces to chattels every sixth man, woman and child of our land, I owe no obligations. It "has no rights which I am bound to respect," but, to the noble men and women, who, in the same spirit which prompted effort in behalf of Greece, Italy and Hungary, labored by word and deed to aid 'Native Americans,' —*descendants of the first families of Virginia,*' to throw off their yokes—to them I owe unswerving fidelity. Some of them reside in Slave States, and my testimony would place their lives in jeopardy. On their account, if for no other, I refuse to appear and answer, and shall patiently wait for the infliction of "the pains and penalties in such cases made and provided."

And now to save unnecessary delay in pouring out upon me the "vials" of pro-slavery "wrath," I will say that business does not now call me to Canada. Should I revisit that *temporary* home of our American Exiles, it will be from other considerations than those of personal safety.

Possibly, at some time I may "leave my country for my country's good," but *never* for the good of the Slave Power.

With due respect, I remain, &c.,

JOHN BROWN, Jr.

DEATH OF DR. PALMER.—The Memphis Avalanche reports the death of Wm. Russell Palmer, of that city, the alleged confederate of the Harper's Ferry men. He died of consumption; and circumstances led to the belief that he was innocent of any complicity with old Brown. The Thatcher letter, that was published all over the country, is believed to have been written by a man who was interested in getting Palmer out of the way, and if the suspicions are correct, the developments will reveal one of the most accomplished and deep-laid schemes of villainy ever perpetrated.

Gerrit Smith was in Utica a few days since. He is getting slowly, but finds it necessary to keep himself under the tutelage and surveillance of Dr. Gray of the Asylum. He returned home the same evening. He soon will embark for Europe.

PLYMOUTH CHURCH AGITATED.

The Church to which Henry Ward Beecher ministers is generally supposed to be all on fire with anti-slavery sentiment and ready for almost any anti-slavery measure short of a dissolution of the Union. This, however, is a great mistake. Mr. Beecher, as we have often been constrained to say, was never thorough in his anti-slavery teachings, and he has never led the Church, as a body, into any anti-slavery measure whatever, though individuals have often, doubtless, been stimulated by his preaching to do genuine anti-slavery work. Plymouth Church, we believe has never, during the whole period of its existence helped the anti-slavery cause, or any of its representative associations, by a single contribution, though it has sometimes aided a slave to purchase his freedom, or given a lift to some educational movement for the benefit of free colored people. The American Board, notwithstanding its complicity with slavery as illustrated by the history of the last twenty-five years, has had its steady support, and so had the American Tract Society up to a very recent period, if we are not misinformed. Any sham Democrat, who wishes to do so, can easily gain admission to its fold by assenting to its creed, and without being required to forego the privilege, *as a politician*, of laboring to extend and perpetuate slavery. A man of this stamp, a Cuban fillibuster for the last ten years, was lately elected assistant Superintendent of the Sunday School, and 'more of the same sort,' we hear, were introduced to the Church—without repentance of their pro-slavery sins, or any wish or intention to turn from them—during the late revival.

At the last annual meeting of the Church, a movement was made to pass a vote discontinuing the annual contribution to the American Board. An agitation followed which has not yet subsided, the question having been already discussed at several meetings and being still on the tapis. On Monday evening last, Mr. Beecher made a speech, casting the whole weight of his influence on the side of the Board; whitewashing its iniquities and openly sanctioning its course on the subject of slavery. If the daily journals do not greatly misrepresent him, it was a speech altogether unsound in principle and full of a truckling and compromising spirit. Mr. Theodore Tilton was to reply to him on Wednesday evening—an hour too late for notice this week. Our readers shall know the result of the discussion in due time.—*A. S. Standard.*

NEW YORK, Jan. 31.—Thaddeus Hyatt, President of the National Kansas Aid Committee, has written to Senator Mason a letter in answer to the subpoena to appear before the Harper's Ferry Investigating Committee on the 1st of February, in which he informs the committee that while he will so far regard the summons as to appear before them, he will not answer any of their interrogatories, because he questions the exercise, by a Legislative body of purely judicial powers that are neither incident to the government nor conferred by express provision of the Constitution. In this position Mr. Hyatt is sustained by the best legal advice of Massachusetts and New York.

James Redpath, of Walden, Mass., author of the Life of John Brown, has also been subpoenaed to appear and testify, but he in a very spicy, and what might be called a very saucy letter, refuses to comply with the summons.

The Herald's correspondent says the Harper's Ferry Committee met to-day, but examined no witnesses. The letter of Mr. Hyatt was read, but no action was taken, the Committee preferring to wait until Mr. Hyatt appears before them on Wednesday. Hon. S. E. Sewell, of Boston, acts as counsel for Mr. Hyatt. There is but little doubt that if Mr. Hyatt refuses to answer the questions propounded to him by the Committee, that he will be deemed a contumacious witness, and arraigned at the bar of the Senate for contempt. His reasons for not answering will then be the same as given in his letter. This will cause his committal. A writ of habeas corpus will then issue for his release, and thus the question will be brought before the Supreme Court of the United States and be legally tested. Mr. Hyatt will arrive here tomorrow. Mr Sanborn of Concord, Massachusetts, it is said, will not appear. Dr. Howe will await the legal test to be made by Mr. Hyatt before appearing. Giddings has not yet arrived, and may assume the same position taken by Hyatt.

Realf is notified to appear on Wednesday, when the committee will probably question him on some new point. Since the discharge of judge Arny as a witness before the commonwealth, he has said that if he had not been stopped by the chairman, he would have shown that Brown was twenty-five miles from Pottawatomie on the night that Wilkinson, Doyles and Sherman were killed. He says Brown told him he was not with the party, but that it was a righteous deed. One of the party also told him Brown was not there, but was camped on Middle Creek.

☞ The project for enslaving the ninety thousand free blacks of Maryland is again agitated by the Pro-Slavery papers of that State, and petitions to the Legislature, praying the passage of an act by which the proposed enslavement may be authorized, are being circulated for signatures. We are glad to see that that sterling Opposition journal, the Baltimore *Patriot*, denounces the wickedness with all the indignation and scorn that honorable and just men ought to feel when a proposition so infamous is submitted for approval. The *Patriot* assures its readers that the pirates overrate their strength, and that the iniquity at which they are at work will not be accomplished.

The Hartford (Conn.) *Courant* is responsible for the following: "It is said that the call for the Manufacturers' Union Meeting was presented to one of the members of a well known manufacturing firm in Meriden, engaged in making ivory combs, and his signature requested. He declined, upon the ground that he saw no necessity for such a meeting. Upon being urged, with the argument that he might lose Southern trade, he replied: 'Well, if any one refuses to buy our combs, *they may go lousy*—that's all.'"

THE LEMMON SLAVE CASE.—This case came up on Tuesday, in the Court of Appeals at Albany. It was opened by Mr. O'Conor, whose chief point was that negro Slavery has no relation to the principles of Slavery and Freedom in the abstract. If it had, then all the doctrines of the Abolitionists are irrefutable—the John Brown deserved to rank with Emmett, Kosciusko and Lafayette. The counsel on the other side were Messrs. Blunt and Evarts, who maintained their position with great ability. A decision had not been reached when we went to press.—*Tribune.*

From the N. Y. Post.

BIDDY O'FLAHERTY'S OPINION OF THE SOUTH.

BY COMSKEY.

Arrah, Paddy, me jewel, don't go to the South,
For an Irishman there dare not open his mouth;
If a word about nagers he'd happen to say,
They would lynch him at once, without any delay.

If he lacked for a coat they'd not let him go far
Without giving him one made of feathers and tar;
And they'd give him still more without thinking it wrong,
Such as thirty nine lashes to help him along.

You may talk of this country, the land of the free,
But such freedom as that don't exactly suit me;
And sooner much longer this way to remain,
I would sooner go back to ould Ireland again.

TOWANDA, Pa., 1860.

THE LAWRENCE CATASTROPHE.

The Mayor of Lawrence, in acknowledging the receipt of a sum of money to aid of those made destitute by the recent terrible calamity, remarks:

"Three thousand mouths would now be crying for bread, were it not for the generous aid of the public. Widows and orphans, and parents made childless by this terrible calamity, are thrown upon the mercies of the world. What we shall do, or how we shall eventually get through, God only knows. The evil is not for a day, but for a generation. Little children, who, in some instances, have not only lost father and mother, but elder brothers and sisters, are to be brought up, fed, clothed and educated. Scores of adults are maimed and crippled for life; many will linger along for a little while, and then die. All these must be provided for."

A LETTER FROM THE WIDOW OF JOHN BROWN.

To the Editor of New York Tribune. *Sir:* Through the columns of The Tribune, I wish to correct some misrepresentations afloat in the country through the medium of a small book, namely, that Mr. Brown was guilty of several murders, among which were the wives of two men, whose bodies (the wives) he burned to ashes to escape detection. Now, permit me to say to whom it may concern that it is not at all strange to me that Pro-Slavery men should rack their inventive genius, fired by frenzy, even to the last extreme and desperation, to fabricate and set afloat false statements to prevent a sale of the memoirs of the life of one whose influence, with that of others, in the scale of liberty operates so powerfully against them, both morally and politically.

False witnesses appeared against the great Savior of men both before and after his death; and is it not enough for the servant if he can fare as well as his Master did? The public may rest assured that Mr. Brown never committed the murders and the burning of the bodies of murdered wives to ashes, which are so maliciously alleged against him, nor ever confessed any such thing. Neither do the reading, thinking, liberty-loving part of community believe that such reports have even the shadow of a foundation. The spirit and tenor of his letters, his speeches, and his deportment read by the civilized world during the last few weeks of his earthly career, testify conclusively and unmistakably to the character of the man.

Truly yours,

MARY ANN BROWN.

North Elba, Jan. 17, 1860.

Receipt for the Bugle from Jan. 11 to Feb. 1.

Dr. W. S. Bracken, Salineville,	$1 50	to 796
Esther E. Scott, Nottingham,	1 00	780
Isaac Irey, Mt. Gilead,	1.00	779
R. Satterthwaite, Smithfield,	1.50	797
Osman Beals, Welshfield,	3.50	814
Wm. W. Patchin, Wathena,	1 50	797
J Hardman, Muscatine,	2 00	744
George Cope, Malta,	2 00	768
G. W. Bowman, Massillon,	1 50	798
Jacob Walton, Adrian,	2 00	778
J. Mifflsach, Leesville,	1 50	746
R. S. Baird, New Lisbon,	1 50	845
E. Graham, De Witt,	1 50	800
Jas. Uarden, Esq., De Witt,	1 50	798
E. Clark, Coubraston,	5 00	963

SALEM QUARTERLY MEETING

Of Friends of Human Progress. At 11 o'clock on Sunday the 12th of February, at Votaw's School House, in Butler Township, this association convenes.

All are invited to contribute to the interest of the meeting.

ESTHER HARRIS, } Clerk.
ISAAC TRESCOTT, }

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C B. SEYMOUR & Co.,
107 Nassau St., New York.

January 28, 1860.—3m.

JAMES SMILEY, M. D.

Office and Residence four doors West of WHINNERY & FIRESTONE'S DRUG STORE, South side of Main Street, Salem, Ohio.

Salem, July 31st. 1858.

WILLIAM STILL'S

Genteel Boarding House,

AT

No. 832 South Street, below Ninth,

PHILADELPHIA, PA.

PHILADELPHIA REFERENCES.

REV. STEPHEN SMITH.	REV. WM. DOUGLASS.
REV. JACOB C. WHITE.	MR. WM. H. RILEY.
MR. THOS. J. DORSEY.	MR. WM. WHIPPER.

April 3—1y. 853.

SUBSCRIPTION PRICE TO BUGLE,

☞ $1 50 PER ANNUM, INVARIABLY IN ADVANCE.☜

THE BUGLE can be obtained every Friday, of Isaac Trescott, at Steer's Book Store on Main street, Salem, Ohio.

☞ FRANCES ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

☞ ISAAC TRESCOTT is duly authorized to receive all monies on account of subscriptions on the Bugle.

Pittsburg, Fort Wayne and Chicago Railroad.

WINTER ARRANGEMENT.

GOING WEST.

Leave	Mail	Express
Pittsburg	2 00 a m	1 45 p m
Columbiana	4.52 a m	4 43 p m
Salem	5 20 a m	5.11 p m
Alliance	6 10 a m	6 02 p m

GOING EAST.

Leave	Mail	Express
Crestline	7 20 a m	6.20 p m
Alliance	12 24 p m	12 20 a m
Salem	1 16 p m	1 04 a m
Columbiana	1.45 p m	1.37 a m

Mail Train arrives in Crestline at 11 a m, in Chicago, 10 45 p m.

Express Train arrives in Crestline at 11 p m., in Chicago 10.45 a m.

Mail Train arrives in Pittsburg at 5.00 p m.

Express Train arrives in Pittsburg at 5.05 a m.

CLEVELAND AND PITTSBURGH RAIL ROAD TIME TABLE.

Commencing Monday, January 16th, 1860:—Trains leave Alliance as follows:

GOING NORTH.

Mail, 8 38, a m, arrive in Cleveland, 11 28, a m

Express, 5 37, p m arrive in Cleveland, 7.35 p m

GOING SOUTH.

Mail, 12 8 p m arrive in Pittsburgh 4.35 p m

Mail, 12 8 p m arrive in Wheeling 6 16 p m

Express, 10 43 p m arrive in Pittsburgh, 2.30 a m

Express, 10 43 p m arrive in Wheeling 7 30 a m

RETURNING TRAINS LEAVE

Cleveland,	9.45 a m and	8 35 p m
Pittsburgh,	2 a m and	1 45 p m
Wheeling,	11 25 a m and	9 45 p m

J. N. McCULLOUGH, Prest.

F. R. MYERS, Gen. Ticket Agt.

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IN PRESS:

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OF

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THE

LIBERATOR OF KANSAS,

AND THE

HERO OF HARPER'S FERRY,

BY JAMES REDPATH.

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OF THE

CLEVELAND WEEKLY LEADER

FOR 1860.

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November 26, 1859.—6w.

JOB WORK NEATLY EXECUTED.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

[illegible] the Diary of C. Hodgson, of Bristol, England.

BURIED ALIVE.

The following story, taken from an European Magazine, will be the more interesting to our readers, as it said to be a true account, and unadulterated with a particle of fiction. It should serve as a fearful warning to those who hasten to bury their dead out of their sight.'

I had been subject to epileptic fits from my youth upwards, which though they did not deprive me of animation in the sight of those about me, completely annihilated my own consciousness. I used to be attacked at all times and seasons, but most commonly about the full of the moon. I generally had a warning of a peculiar nature when these attacks were coming on, that it would be difficult to describe. It was a sensation that, to be known must be experienced. My excellent wife Martha. (I mean my first wife, who has been dead now for the last forty years,) used to say that she observed an unusual paleness over my complexion, otherwise ruddy, for a day or two before the fit came on. Bless her soul, she never let me be one moment out of her sight, from the instant she had a suspicion of my approaching malady. The benevolent caution on her part, was a great means of enabling her to subdue the violence of the fit when it came, for which purpose her experience had pointed out to her several useful applications. I married again after her decease, because I was oppressed beyond bearing by my loneliness, which none but persons in such a situation —I mean a widower's—can tell. My second wife whom I also buried, was not so penetrating in the faculty of observation. She was a woman of admirable thrift, and to her economy it was that, under God, I owe my preservation in the terrible event I am about to detail. Had I been buried in lead it would have been all over with me.

Our family burying place in Bristol is in—— church, where there is a general vault in which all persons who can fee the officials high enough may be placed until their friends forget them—which, for that matter in trading towns is not a very long time, but this is only granted provided they are buried in lead. I suppose they are turned out of their metal coffins in the end, as they are in London and other places, that the old lead may buy a carousal for the church wardens and sextons, and make room for new tenants to be served in the same manner. But to my story. To my excellent wife I owe my preservation. Willing to save as much money as possible at my funeral, she had my body, with all the usual and proper grief attendant on the ceremony, put into a stout fir coffin, the weight of which was increased by a couple of hundred weights, placed one at my head, the other at my feet. Thus the thing passed off well, and money was saved to my heirs. I here cast no reflections upon my dear departed wife's regard for me. I was convinced, as I told her, that her motive was good; and well did it turn out for me that she was thrifty and considerate. She was a true Bristol woman, and the good citizens there generally are, pretty keen and close figured; but it is error on the right side. She was called Susannah, the daughter of an opulent and ancient councilman, and I got my freedom of the city by marrying her. She was plain in her person, as all Bristol women were—but I wander again from my story.

I had made a most excellent dinner—of this I had a perfect recollection. Of more than this I can recollect nothing, until coming out of my fits as I suppose—for I quickly imagined—feeling the usual sensations that I was recovering from one of them. I say that on coming to myself I was surprised to feel pinioned, and in utter darkness. I had no space to stir, if I would, as I soon found, while struggling to loose a sheet, or some such thing in which I was scantily enveloped. My hand would not reach my head when I attempted to do so, by reason of my elbow touching the bottom, and my hand to the top of the enclosure around me. It was the attempting to do this, and finding myself naked, except with the aforesaid covering, that struck me I had been entombed alive. The thought rushed suddenly upon me. My first sensations were those of simple surprise. I was like a child aroused out of deep sleep, and not sufficiently awake to recognise its attendants.

When the truth flashed upon me with all its fearful energy, I never can forget the thrill of horror that that thought struck through me. It was as if a bullet had penetrated my heart, and the blood in my body had gushed through the wound. Never, never can hell be more terrible than the sensations of that moment. I lay motionless for a time, petrified with terror. Then a clammy dampness burst forth from every part of my body. My doom seemed inevitable; and so strong at length became this impression, so bereft of hope appeared my situation, that I ultimately recovered from it only to plunge into a calm, resolute despair. As not the faintest ray of hope could penetrate the darkness around my soul, resignation to my fate followed.

I began to think of death cooly, and to calculate how long I might survive before famine closed the hours of my existence. I prayed that I might have fortitude to die without repining. Clammy as I then felt, I tried to remember how long a man could exist without food. Thus the tranquility of my despair made me comparatively easy, if not contented with the situation in which I felt myself afterwards, when hope began to glimmer upon me. My days must in the end be numbered—I must die at last—I was only perishing a little sooner than I otherwise would have done. Even from this thought I derived consolation; and now I I think the night had closed calmly upon me, if the pangs of hunger had been at all bearable; and I have often been told that they are much more so than commonly believed.

If my memory serves me correctly, this calm state of mind did not last long. Reason soon began to whisper to me, that if I had been buried and the earth closed around my coffin, I could not be able to respire, which I could now do with ease. I did not of course dream of the vault in which I was placed, but considered at first, I had been buried in the earth. The freedom of respiration gave me the idea that after all I was not carried forth for interment, but that I was about to be borne to the grave and that there I should be suffocated inevitably. Such is the inconsistency of the human mind, that I, who had just now resigned myself to die with famine, imagined that momentary mode of death a hundred times more formidable. The idea that I was not yet buried, increased my anxiety to be heard without. I called aloud, and struck the sides and the lids of the coffin to no purpose till I was hoarse and fatigued, but in vain. A stilly silence reigned around me, amid the unbroken darkness.

I was now steeped in fearful agony, I shrieked with horror, and plunged my nails into my sides and wounded them. The coffin was soaked in my blood, and by tearing the wooden sides of my prison with my fingers, I wore the nails to the quick, and soon became motionless from exhaustion. When I came to myself once more, I called aloud my wife's name. I prayed, and I fear I blasphemed, for I knew not what I said; and I thus continued until my strength left me, and nature once more sought replenishment in temporary insensibility.

At this time I had a vision of the most undefinable character, if it was one, and not a glance, as I am induced to think it was, between the portals of death and the land of spirits. It was all shapeless and formless. Images of men and women, often numberless, and in a sort of shadowy outline, came before and around me. They seemed as limbless from decay. Their featureless heads moved upon trunks hideously vital, in figure like bodies that I have seen when drawn forth from burning dwellings, each being rather a misshaped mass than human resemblance. Thick darkness and silence succeeded, the darkness and silence of a too horrible reality. If, as I suspect, I slept about this time from weakness, it was but to awake again to a more fearful consciousness of my dreadful situation.

Fresh but vain efforts to make myself heard were now reiterated as far as my strength would allow. I found with great difficulty I could turn on my side and then over on my stomach. I tried by lifting my back, and by a violent strain, to burst open the coffin lid, but the screws resisted my utmost strength. I could not besides draw my knees sufficiently high to afford the tenth part of the purchase I should otherwise have made to bear upon it. I had no help but to turn again to the position of the dead, and reluctantly gain a little agonizing repose from my exertions. I was conscious how weak my efforts had made me, yet I resolved to repeat them. While thus at rest, I wept like a child when I thought of the sunshine and blue skies and fresh air, which I should never more enjoy—how living beings thronged the streets, and thousands round me were joyous and busy, while I was doomed to die in tortures. Why was my fate differently marked out to that of others? I had no monstrous crime to repent of. Hundreds of criminal men were in full revelry of life. I fancied I heard the toll of the bell. Breathless I listened. It was the clock striking the hour. I am not inhumed at least, but perhaps unwatched. Such were my thoughts. Interment will take place; my coffin will be moved. I shall easily make myself heard then. This was balm to me. I shouted anew, struck my prison boards with all the power left me, and ceased only when exertion was no longer possible.

Men may fancy how they would find themselves under similar circumstances, and on the like trying occasion, but it is seldom a correct judgment can be previously formed on such matters. It was only at intervals that I was fearfully maddened by my dreadful situation as to loose the power of reason, or so overcome as to be debarred the faculty of memory. Stretching in a position where my changes consisted only of a turn on my side upon hard boards, the soreness of the limbs was excruciatingly painful. When I drew my feet up a few inches, my knees pressed the cover, so that the slight change of position brought no relief. My impatience of the restraint in which I was, began at length to drive me well nigh into madness. I was fevered. My temples burned and throbbed, my tongue became dry, light flashed across my eyes, my brain whirled around. I am sure that my existence had been preserved solely by the diminished strength and subsequent feebleness which I experienced, and which from its rendering me insensible to the increasing exacerbation of my brain's heat, allowed nature to resume her wonted temperature. But this was only that I might revive to encounter again irremediable horror. Who could depict the frenzy, the unspeakable anguish of my situation? I thought my eyes would start from my head. Burning tears flowed from my cheeks. My heart was swollen almost to bursting. I became restless in feeling, without finding space for a fancied relief in a new change of position. In my mental anguish, at times, however, I forgot my motionless bodily sufferings, my rack of immovable agony.

How many hours I lay in this state of active and passive torture, I cannot tell. My thirst, however, became intolerable. My mouth seemed full of hot ashes. I heard again the hollow sound of a clock bell, of no small magnitude, judging from its deep intonation. No cranny which I had hitherto observed in my prison, let in light—though I well knew there must have been some fissure for fresh air, for the continuance of life so far. How else had I existed? It was night perhaps, when I first came to myself in the prison of 'six dark boards.' I grouped in vain over every part of their wooden surface which I could reach. I could find no chink, could see no ray. Again I heard the hollow knell which tended to increase my fearful agony. O, what were my feelings?

For a long time after this I lay sleeping in my sufferings—or at least for a long time as it seemed to me. My head was bruised all over—my lips were excessively sore—the skin rubbed off in many places with my struggling—my eyes aching with pain. I sought relief by turning on my right side—I had never before turned but on my left—when I felt under me a hard substance which I had not before perceived. I grasped it with some difficulty, and soon found it was a knot from the coffin plank, which had been forced inwards in all probability after I was placed there. I saw also a dim light through a hole about as large as a half crown piece, just before where my chin came. I put my hand to it, and found it covered with cloth, which I easily imagined was the lining of my coffin.

I soon contrived to work my finger through this cloth, though not without difficulty. Faint enough was the light it revealed, but it was a noonday sun of joy to me. By an uneasy strain of my neck, I could see obliquely through the opening, but everything was confused in my brain. My sight was cloudy, heavy and thick. I at first could only perceive there was light, but could distinguish no object. My sense, however, seemed to sharpen as new hopes arose.

I closed my eyes for a minute together, and then opened them to restore their almost worn out power of vision. At length I could distinguish that immediately opposite me there was a large window crossed by massive iron bars, through which the light I saw streamed in upon me like joy in the soul of misery. I now cried with delight. I thought I was among men again, for the pitchy darkness around me was dispersed. I forgot for a moment my sufferings. Even the fearful question how I should get free from durance vile even before famine would destroy me, was a long time absent from my mind, and did not recur until I could look through the fissure no longer, from the giddiness caused by a too earnest fixedness of gaze.

I soon concluded from the massy stones on each side of the opening, and the strength of the bars, that I was in a church vault, and this was confirmed when I came to distinguish the ends of two or three coffins, which partly interposed between me and the light. I watched the window until the light began to grow dim, with feelings no language can describe, no tongue can tell.

As the gloom of night approached, my heart began to beat fainter, and my former agonies returned with tenfold weight: notwithstanding which, I imagined I must have slept some. I was sensible of the noise like the grating of a heavy door upon its hinges when I revived or awoke—I cannot say which—and I saw the light of a candle stream across the fissures in my coffin. I called out, "For the love of your soul release me! I am burried alive!"

The light vanished in a moment. Fear seemed to have palsied the hand that held it, for I heard a rough voice desiring the holder of it to return.

"If there be any one here, he is soldered up, Tom; hand me the light. The dead never speak. Jim, the Snatcher, is not to be scared by a bit of rotten flesh.

Again I called as loud as I could—I am buried alive! Save me!

"Tom, the axe," cried the undaunted body snatcher. "The voice comes from this box. The undertakers make too great haste I suppose."

In a few minutes I was sitting upright in my coffin.

[Here after detailing his reception at home, and the surprise of his friends, Mr. Hodgson says he had public thanks from his church, and that ever afterwards he cherished a strong regard for resurrection men, who never asked a guinea of him in vain.]

EARTH'S ANGELS.

BY MISS JULIA WALLACE, OF WATERBURY, VT.

Why come not spirits from the realms of glory,
To visit earth as in the days of old,—
The times of sacred writ and ancient story?
Is heaven more distant? or has earth grown cold?

Oft have I gazed, when sunset clouds receding,
Waved like rich banners of a host gone by,
To catch the gleam of some white pinion speeding
Along the confines of the glowing sky,—

And oft, when midnight stars in distant chillness
Were calmly burning, listened late and long;
But Nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given,
When other stars before The One grew dim?
Was their last presence known in Peter's prison,
Or where exulting martyrs raised their hymn?

And are they all within the veil departed?
There gleams no wing along the empyrean now;
And many a tear from human eyes has started,
Since angel touch has calmed a mortal brow.

No; earth has angels, though their forms are moulded
But of such clay as fashions all below;
Though harps are wanting and bright pinions folded,
We know them by the love-light on their brow.

I have seen angels by the sick one's pillow,—
Theirs was the soft tone and the soundless tread,—
Where smitten hearts were drooping like the willow,
They stood 'between the weeping and the dead.'

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubim in air,
I doubted not, for spirits know their kindred,
They smiled upon the wingless watchers there.

There have been angels in the gloomy prison,—
In crowded halls,—by the lone widow's hearth,—
And where they passed, the fallen have uprisen,—
The giddy paused,—the mourner's hope hath birth.

I have seen one, whose eloquence commanding,
Roused the rich echoes of the human breast;
The blandishments of wealth and ease withstanding
That hope might reach the suffering and oppressed.

And by his side there moved a form of beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love-lent duty;
I called her angel, but he called her wife.

Oh! many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown!

A POETIC RIDDLE.

[The following is generally conceded to be the best riddle in the English language: The answer is contained in every line.]

'Twas whispered in heaven,'twas muttered in hell,
And Echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depths of the ocean its presence confessed;
'Twill be found in the sphere when 'tis riven asunder,
Be seen in the lightning and heard in the thunder;
'Twas allotted to man with his earliest breath,
Attends at his birth, and awaits him in death;
It preside o'er his happiness, honor and health,
Is the prop of his house and the end of his wealth;
Without it the sailor, the seaman, may roam,
But woe to the wretch who expels it from home;
In the whisper of conscience its voice will be found,
Nor e'en in the whirlwind of passion be drowned;
'Twill not soften the heart, and though deaf to the ear,
'Twill make it acutely and instantly hear;
But in shade let it rest, like a delicate flower,
Oh breath on it softly—it dies in an hour.

From the Washington Globe.

A DUKE IN WANT OF A WIFE.

SEALED PROPOSALS SOLICITED FROM AMERICAN YOUNG LADIES.

A well informed Parisian correspondent sends the Washington States an account of a contemplated matrimonial project, which from its extraordinary character and the peculiar attractions surrounding it is destined to create quite a sensation on this side of the Atlantic, and will produce a sudden palpitation of maidens' hearts. It appears that a Spanish nobleman, with the high sounding name of Don Pedro de Aguero, Count of Tirteafuera, Duke of Barataria, Grandee of Spain of the first class, and Knight of the Golden Fleece, having sought in vain among the noble families of his native land, and of France for a damsel worthy of his hand and [illegible] fortune, and having heard of the pre-eminent charms of American beauty, has at length determined to resort to publicity as the readiest means of accomplishing the object of his heart, viz: a matrimonial alliance with a young and beautiful girl.

The noble Duke, we are informed, has passed the heyday of youth, but his hair still appears black and glossy, his teeth of ivory whiteness, his cheek tinged with the bright hue of youth, his form rounded and graceful. The scandal loving roues of the Jockey Club, where he is often seen, assert that he is padded, laced and rouged; that his hair is from Deschamps and teeth from Fattet's; and that he is turned of 70. Whatever may be the truth of this statement, certainly no more youthful figure can be seen in Paris than that of the Duke when he rides of an afternoon in the Bois de Boulogne, or gaily saunters, with other lions, along the Boulevard. But the chief attraction of this noble matrimonial aspirant is his enormous wealth, consisting of castles in Spain and plantations in the Island of Cuba. From an advance copy of his advertisement, which he intends to publish extensively in this country, we are enabled to state that sealed proposals will be received from the fair bidders for this magnificent *parti* until the 1st Monday in May, 1860.

Although open to the world, American ones are particularly solicited. Candidates over eighteen years of age need not present themselves. The bids must contain the exact name, age, place of birth, and description of the accomplishments and disposition of the aspirants, as well as specifications as to the color of hair, complexion, height, weight, &c. Each proposal shall be accompanied by a large and correct photograph likeness of the bidder.

The Duke promises, among other brilliant inducements, that after full examination, the young lady selected shall be accompanied to Paris by himself and four groomsmen belonging to the first families of Spain; that her *trusseau* shall consist of necklaces, bracelets, rings, trinkets, dresses, *Alencon* point lace, &c., valued at $500,000; that the fortunate fair one shall enjoy pin money to the amount of $100,000 annually, besides a hotel in the Champs Elysees, a castle in the Pyrenees, brilliant equipages, and boxes at the several operas. The ceremony will be performed at Notre Dame by the Archbishop of Paris, and it is even hinted that the Emperor will give the bride away, among an immense concourse of invited guests. But to crown all, the whole proceedings will be minutely chronicled, for the gratification of the young lady's parents and friends, by the press both in England and America.

We would have done our fair countrywomen an act of injustice had we withheld from them for a moment the publication of such highly interesting information. The method of courtship thus adopted may somewhat offend antiquated notions of propriety, but in our practical age it is, perhaps, the safest mode of arriving at the object in view. The attractions thus held out to the fair candidates for matrimony may not be sufficient to insure domestic bliss, but what appears to have latterly become infinitely more desirable, they will secure to the happy bride unlimited wealth, admirable opportunities for display, and a probability of casting into the shade, by almost regal splendor, the oldest and most aristocratic society of the French capital.

THE LITTLE ONE SLEEPS.

A little precious baby
Came to my heart one day,
And, folded there most lovingly,
A long sweet time she lay.

Her little fairy fingers
O'er my bosom softly crept—
A faint thrill ever lingers
There, where her pure cheek slept.

Her eyes were dark and beautiful
As evening's starry sky;
Her voice as clear and musical
As bird's that sing on high.

Like lilies gleamed her snowy skin;
Like pale gold shone her hair;
Like pearls her rose-bud lips within,
Shone tiny teeth so fair!

So fair, so pure, my little gem,
That angels came to see,
And seeing, bore her home with them,
Their angel babe to be.

And ever, when cast down apart,
In agony I weep,
There thrills within my stricken heart
A thought that ne'er shall sleep:

That, cradled in an angel's arms—
From every sorrow free—
A little bright-winged seraph-child
Waits lovingly for me.

GONE A LONG TIME TO DO AN ERRAND.

The following good story was related to us by a gentleman of this city, whose veracity we have we have never heard called in question:—

"About ten years ago, there lived on the St. Charles road, nine or ten miles from this city, a family by the name of Stringer. The oldest son Jacob, or Jake Stringer, as he was called, was a most eccentric genius, and took every occasion to show his oddness One day while sitting before the fire whittling a shingle, his mother said to him, Jake, I want you to go down to the store, (about a half a mile distant) and get me a quarter's worth of tea, and a quarter's worth of sugar, and a quarter's worth of soap. Now mind what I tell you Jake, and be quick about it." Jake roused himself up, brushed the whittlings from his lap, and started forth on his errand, clothed in blue fustian breeches, and vest of the same material, and a thick woolen shirt without any coat. He did not return that day, and his mother waited long and anxiously for her tea, sugar and soap, but in vain. Ten years passed by, and no tidings were heard of the errand boy. Yesterday, as the family were sitting down to their Thanksgiving dinner, the door opened, and in came a tall, moustached, good looking man, with some bundles in his hand. It was Jake Stringer; all the family sprang to their feet in astonishment, but the mother and Jake were perfectly cool. 'Mother,' said Jake, 'here's your tea, sugar and soap.' 'Lay them down on the table and eat your dinner,' said Mrs. Stringer. 'You ought to be whipped, Jake, for being gone so long.'"

Where the truant had been all this time we are not informed.—*St Louis Bulletin.*

A Mississippi paper says: "The destiny of the South hangs upon such men as Jefferson Davis, and others." To which a wicked abolition editor responded: "If this be true, how appropriately may we exclaim, in the language of Dr. Watt:

"Great God! on what a slender thread,
Hangs everlasting things."

THE ANTI-SLAVERY BUGLE,

PUBLISHED EVERY SATURDAY, AT SALEM, OHIO, by the Executive Committee of the Western Anti-Slavery Society.

TERMS.—$1,50 per annum payable in advance.

☞Communications intended for insertion, to be addressed to BENJAMIN S. JONES, Editor.

Orders for the paper and letters containing money in payment for the same, should be addressed to ANN PEARSON, Publishing Agent, Salem, Columbiana County, Ohio.

☞Money carefully enveloped and directed as above, may be sent by mail at our risk.

☞We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of Anti-Slavery truth, with the hope that they will either subscribe themselves or use their influence to extend its circulation among their friends.

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